THE ANATOMIE of a diſtreſſed Soule:

Wherein,

The faults of the elect, are diſcerned from the ſinnes of the *wicked, ſpirituall defections cured,* confuſed conſciences reſolued, all meanes of preſumption and deſperation *remoued, the ſickneſſe, dulneſſe, and deadneſſe of the ſpirit releeued, croſſes and* temptations inward, and afflictions outward remedied, for the benefite of all that *groane vnder the burthen of ſinne, and feeling of Gods anger, thirſting for the ſenſe of reconciliation in the blood of the Lambe.*

ROM. 8. 38. 39.

I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come.

Nor height, nor depth, nor any other creature, ſhall be able to ſeperate vs from the loue, &c.

LONDON,

Printed by *Nicholas Okes*, for *Daniel Speed*; and are to be ſold at his Shop vnder S. *Mildreds* Church in the *Poultry*. 1619.

TO
THE RIGHT
Honourable, Sir *Robert Nanton*, Knight, one of his Maiesties *principall Secretaries, and* of his Royall Priuie *Councell, grace and peace in Iesus christ.*

GOd leaues his own children oft to themselues, to driue them

from the weake holde of their owne
Pſa.30.6.7 ſtrength, to relie on himſelfe: yet doth he heale their backe-
Cant.3.4 ſlidings, and loues them freely, notwithſtanding their reuolting and treacherous dealing againſt
Hoſ.14.4 him. There is Satan alſo ſifting them, and fleſhly luſts warring
Hoſ.5.2.7 againſt their ſoules. They may fall in their faith, by doubting

ting of Gods fauour, and assurance of their saluation, erre in some maine points of religion, yea dwell in that ignorance for a season, and maintain the same. They may fall also in their life, in some grosse sins, yea sleepe in them vntill they be rouſed vp, and then fall into them againe: and so commit rebellion against God, and yet

Luk.22.13

1.Pet.2.11

Psal.22.& 51.& 77

Act.1.6

Cal.3

2.Sam.12

remaine in the ſtate of grace. For they are not ſenſleſſe, nor doe continue in their fals, hauing their conſcience ſeared with a hot iron, without reſiſtance, feare, or griefe: nor becomes in the ende a very beaſt, as doth the hypocrite, who falls as the Dromedary that cannot riſe againe, but their corruption and temptation ouerruling

1.Tim.4.3

Pſal.19.

Pſal.44.

Pſa.49.12

ruling them, doth mislead them, & cõming to themselues, condemnes thẽselues for it, and cleares the Lord, iustifies him in his iudgements, and magnifies the riches of his mercy, who neuer forsakes his children, but will with the tentation also make a way to escape, that they may be able to beare it.

Of the which both in-

Psa.7.3

Eph.2.3.7

Iob.42.6

Rom.3.5

inward and outward
1.Cor.10 temptations and af-
flictions, for keeping
of the conſcience
tender, and ſenſible
Heb.13.18 of the leaſt ſinne, &
wilfull fechting a-
gaine the light ther-
of: of the checkes,
feares, diſtractions,
anguiſhes, horrible
terrours, and ſwoun-
dings, with remedies
to the ſame, accor-
ding to the meaſure
of the Lords grace
be-

beſtowed vpon mee. I haue written here (I ſay) which I moſt humbly dedicate, to bee ſheltered vnder the protection of your Worſhippes fauour.

And I beſeech the God of our Lord Ieſus Chriſt, the Father of glory, to eſtabliſh your heart in his holy feare, rectifie your iudgement, ſanctifie your conſcience, and giue

giue vnto you the ſpirit of wiſedome, and reuelation, in the knowledge of him: Eph.1.17 18.19 the eyes of your vnderſtanding beeing inlightened, that you may knowe what is the hope of his calling, and what the riches of the glory of his inheritance in the Saincts, and what is the exceeding greatneſſe of his power to vs ward, who belieue ac-

according ↄ the working of his mighty power: To whoſe euerlaſting bleſsing I leaue you: and reſts,

Yours Worſhips in all

Chriſtian duties,

Barthol. Robertſon.

Memory	
according to th working of hi mighty power. To whole cucla-fing blessing I leave you and all.	

To the Christian Reader.

SInce it hath pleased God of his mercy to giue so good a passage vnto my former trauailes, I haue made bolde in confidence of thy fauour, to let this also see the light: I haue been moued thereunto by sundry of my friends, and truely I de-

deteſt and abhorre idle-neſſe with all my heart, yet a brother who was in great confuſion of conſcience, to whom I reſorted daily, looking if God would put his minde at greater liber-tie, from the thraldome & pangs of conſcience, his caſe (I ſay) ſpur-red mee to vndertake this taske: In the me-thod I haue not beene curious, for the anſwere is paralelled to the in-terro-

terrogation ſo proportionably, as I could: to the which, I haue added prayers for euery day of the weeke, to ſeaſon thy reading, which ſtrike moſt vpon the the cord of thy conſcience: and becauſe the two extreamities, preſumption, and deſpaire, doe moſt of all miſleade men, I haue ſeaſonably ſubioyned a ſhort meditation of the infinit mercy and iuſtice of God, that

that to the perfecting of thy ſaluation, thou maieſt ſayle with an euen and plaine courſe, ſwaying neither to the left nor right hand, and I beſeech God, the Father of our Lord Ieſus Chriſt, to ſanctifie theſe to thy vſe, and thee to his glory. Amen.

Thine,

B. R.

The Anatomy of a *distressed conscience:*

Containing the discouery of spirituall assaults with the particular *remedies thereof, in Dialogue-wise betwixt the Lord and the* Soule.

Lord.

WHy art thou angry; & thy countenance cast downe, if thou doest wel, shalt thou not be accepted, and if thou doest euill sin lyeth at the doore, Gen.4.6 7 Iam.5.9

and the Iudge ſtandeth before the dore.

Soule.

I haue been like a Horſe
Pſa.32.9 or like a Mule (alas) which vnderſtandeth not, and am made like vnto beaſts that periſh. I haue wallowed in my owne vomit, in the va-
Ier.38.26 nity of my mind haue I euer walked, hauing my cogitations darkned, being a ſtran-
Eph.4.17 ger from the life of God, through the ignorance that is in me, becauſe of the hard-
Tit.1.16 neſſe of my heart: yet ſomtime I doe profeſſe, I did knowe God, but by my
Ier.28.12 workes I deny him, and am abhominable and diſobedient, and vnto euery good worke

worke a reprobate: I haue walked after my owne imaginations, and after the ſtubborneſſe of my wicked heart, I haue deſpiſed the riches of thy bountifulnſſe and patience and long ſuffering, not knowing that thy bountifulneſſe leadeth mee to repentance, but after my hardneſſe of heart that cannot repent, haue heaped vppe vnto my ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God, thus haue I liued in pleaſure on the earth and in wantonnes, and haue nouriſhed my heart as in a day of ſlaughter, and what ſhall now become of mee.

Ro. 2. 4. 5.

Iam. 5. 5

Lord.

Thou haſt cauſe poore ſoule to bemoane thy ſelfe,
Iob 11.20 for the eyes of the wicked ſhall faile, and their refuge ſhall periſh, and their hope ſhall be ſorrowe of minde,
Iob 18.7 his owne counſell ſhall caſt him downe, his reioycing is but ſhort and the ioy of an
Iob 20.5 hypocrite is but a moment, for the wickeds light ſhall be taken away, they are ſnared in the worke of their owne hands, thus I will try
Iob 38.15 the righteous, but the wicked and him that loueth iniquity, doth my ſoule hate,
Pſa.9.16 for I the righteous Lord loue righteouſneſſe, and my countenance beholdeth the iuſt

iuſt man, many ſorrowes ſhall come to the wicked, but thou (wretched ſoule) call vnto mee and I will anſwere, and ſhew thee great and mighty things which thou knoweſt not, I will inſtruct thee and teach thee in the way that thou ſhalt goe, and I will guide thee with my eye. Pſ.11.5.7 Pſa. 32.10 Ier. 33 3

Soule.

Can the blacke Moore change his skin, or the Leopard his ſpots, then may I alſo doe good that is accuſtomed to doe euill, I did ſay alas it was not yet time that the Lords houſe ſhould be builded in mee, but did put farre away the euill day, Ier.13.23 Hag.1.2

and approached to the ſeate
Iam.6.3 of iniquity, as the ſmoake
vaniſheth ſo driueſt thou
Pſa.68.2 ſinners away, as waxe mel-
teth before the fire ſo ſhall
the wicked periſh at the
preſence of God, how ſhold
I then lift vp my horne on
high, or ſpeake with a ſtif-
necke, for thou art iudge,
and in thy hand is a cuppe
and the wine is red, it is full
of fury mixed, and thou
Pſa.15.8 poureſt out of the ſame,
ſurely all the wicked of the
earth ſhall wring out and
drinke the dregges thereof:
thus the way of the wicked
is as the darkneſſe, they
Pro.4.19 knowe not wherein they
ſhall fall, their owne iniqui-
ties ſhall take the wicked
themſelues, and they ſhall
be

be holden with the cords of their owne ſinne, woe be vnto the vngodly therefore, which haue forſaken the lawe of the moſt high, for though they increaſe yet ſhall they periſh, if they be borne, they ſhall be borne to curſing, and if they die the curſe ſhall be their portion; ſo ſhall they goe from the curſe to deſtruction, for the ſoule that ſinneth it ſhal die the death. Pro.5.22 Eccl.4.1 8.9.10

Lord.

I will not giue the ſoule of my turtle doue vnto the beaſt, what is thy ſin written with a pen of iron and with the poynt of a Diamond, and ſo grauen vpon Ezek.18 Pſa.14 19

Ier.17.1 the table of thy heart, wilt thou not giue thy minde to turne vnto mee thy God, is Hoſ.5.4 the ſpirit of fornication in the middle of thee, and wilt Ier.13.27 thou not knowe mee thy Lord? wilt thou not poore ſoule be made cleane? when ſhall it once be? I will an- Zach.13. ſwer thee with good words and comfortable wordes, a- riſe my loue, my faire one and come thy way, for be- holde the winter is paſt, the raine is ouer and gone, the flowers appear on the earth, the time of the ſinging of birds is com, and the noyſe of the turtle is heard in our Can.2.10 land; ariſe my loue my faire 11.12 one and come away, with- drawe not thy heart from mee, let me be thy hope in the

the day of aduersity, I create the fruite of thy lips to be peace as well to him that is farre off, as to him that is neere. As I liue I desire not the death of the wicked, but that the wicked turne from his way and liue, turne thee turne from thy euill waies, why wilt thou die (silly soule) I am parient towards thee, and would that all men should bee saued and none perish, but would all men should come to repentance, and to the knowledge of the truth, yea and more aboundantly to shew the stablenesse of my counsell, I haue thus bound my selfe by an oath, that by two immutable things, wherein it is impossible that I should

Ier.18.5

Ier.33.11

2.Pet 3.9.

lie, thou mighteſt haue a ſtrong conſolation, who haſt fled for refuge to lay holde vpon the hope ſet before ihee.

Heb.6.17 18.

Soule.

I am empty, & void, and waſte, & the heart melteth, and the knees ſmite together, and ſorrowe is in my loynes, and my face gathers blackneſſe, for that which is crooked can none make ſtraight, and that which is wanting cannot bee numbred, woe vnto me miſerable ſoule, for I haue rewarded euill vnto my ſelfe. It is the vengeance of the Lord, thou wilt take vengeance vpon mee, as I haue done, thou

Na. 2.10

Eccl.1.15

Eſay 3.9

thou wilt doe vnto mee, thou art a conſuming fire & a iealous God, can my heart endure, or can my hands be ſtrong in the day that thou ſhalt haue to doe with mee, thy tempeſt goeth forth in thy wrath, and a violent whirle-wind ſhall fall down vpon the head of the wicked, thy anger ſhall not reaurne vntill thou haſt exeted and untill thou haſt performed the thought of thy heart, in the latter dayes I will vnderſtand it plainely, I am but as foame vpon the water, I haue plowed wickedneſſe and reaped iniquitie, and eaten the fruits of lies, I haue truſted in mine owne waies, in ſeruing ſinne and liuing according to the

Ier. 50. 15

Deut. 4. 24

Ier. 23. 19 20

Hoſ. 10. 7 15.

Ioh.8.34
Rom. 8 13

fleſh, and muſt die for I cannot pleaſe thee.

Lord.

Pſa.32.1.2

Bleſſed is he whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered: Bleſſed is the man vnto whom I impute no iniquity and in whoſe ſpirit there is

1. Iohn.18

no guile, If any man ſay he hath no ſinne, he deceiueth himſelfe and there is no truth in him, If thou acknowledge thy ſinnes, I am iuſt and faithfull to forgiue thee thy ſinnes, and cleanſe thee from all vnrighteouſneſſe, If thou ſay thou haſt no ſinne, thou makeſt mee a

Gen.3

Gen.9

lyer, thou maieſt ſee *Adams* fall and feele it in thee, *No-*

abs

abs drunkennesse, *Lots* incest, *Abrahams* double deniall of his wife, *Rebecca* her lie and deceit, *Iacobs* lie, *Simeon* and *Leuie's* murder, *Rachels* theft, the whole Patriarches bloody deuise against their brother, *Moses* slaughter, *Moses* & *Aarons* murmuring, *Dauids* murther and adultery, *Salomons* idolatry, and finally, *Mathew* a publican, all the *Apostles* ambitious, *Magdalen* a notorious sinner, *Zacheus* an oppressor & extortioner, the Theefe on the Crosse a notorious malefactor, *Peter* a denier, *Thomas* a doubter, *Paul* a persecuter of Christ. But to this purpose appeared the Sonne of God, that he might loose the

Gen.12
Gen.20
Gen.27
Gen.34
Gen.37
Exod.2
Num.20
2. Sam.11
1. Kin.11
Mat.20
Luk.19
Ioh.18
Act.9

the workes of the diuell: for ſurely there is none iuſt in the earth that doth good and ſinneth not, for who can ſay, I haue made my heart cleare, I am cleane from my ſinne, all like ſheep haue gone aſtray, euery one hath turned to his owne way, yet I haue laide vpon my Sonne the iniquity of you all: For the trangreſſion of my people was hee plagued, though hee had done no wickedneſſe, neither was any deceit in his mouth, hee was counted with the treſpaſſers, and he bare the ſinne of many and prayed for the trangreſſors: there is none good but I, when thou haſt done all is commanded thee, yet art thou

Ioh.3.8
Eccl.7.22
Pro.29
Eſa.53.7.8.9
Mark.10

thou an vnprofitable seruant, thou hast but done that which was thy duty to doe: now then there is no difference betwixt thee and others, for all haue sinned, and are depriued of the glorie of God: and are iustified freely by grace, thorough the redemption, that is, in Christ Iesus my Son, whom I haue set forth to be a reconciliation through faith in his blood, to declare his righteousnesse by the forgiuenesse of thy sins, that are passed through the patience of God; hast thou laid vp these things in thy poore soule.

Luk. 17.10

Rom. 3.23 24

Soule.

The heauen (alas) doth declare

declare my wickedneſſe &
Iob.20.27 the earth doth riſe vppe a-
gainſt mee, great is thy
Pſa.31.19 goodneſſe which thou haſt
laide vp for them that feare
thee, and done to them that
Eſa. 33.12 truſt in thee; but ſinners are
13. affraid, a feare doth come
vpon hypocrites, who can
dwell with the deuouring
fire? Who ſhall dwell with
euerlaſting burningss? wee
conceiue chaffe, and bring
forth ſtubble, our breath
as fire ſhall deuoure vs, and
we ſhall be as the burnings
Eccl.8.8 of lime, as thornes cut vp
ſhall they bee burnt in the
fire, for wickedneſſe ſhall
Wiſ.5.17 not deliuer the poſſeſſor
20. thereof; thou armeſt thy
creatures to be reuenged of
thy enemies, and the world
ſhall

ſhall fight with thee againſt the vniuſt, which haue kindled a fire in thy wrath which ſhall burne for euer, thou art wiſe in heart O Lord, & mighty in ſtrength, who hath beene fierce againſt thee and proſpered? who ſhall ſtand in thy ſight when thou art angry? alas, my filthineſſe ſhall bee diſcouered, and my ſhame ſhal bee ſeene.

Ier. 37. 4

Iob. 9. 4

Pſa. 76. 7

Lord.

I will goe and returne to my place till thou acknowledge thy offences, and ſeek my face in thy affliction, if thou wilt ſeeke mee earely, feare not, thou ſhalt not be aſhamed, neither ſhalt thou be

Hoſ. 5. 15

be confounded, for thy ma-
Eſa.54. ker is thy husband, the
Lord of hoaſts is his name,
5 and thy Redeemer the holy
one of Iſrael: the God of
6 the whole earth am I called,
for I haue called thee being
7 as a woman forſaken and
grieued in ſpirit, and a wife
8 of youth when thou waſt
refuſed, ſaith thy God, for
9 a ſmall moment haue I for-
10 ſaken thee, but with great
mercies will I gather thee:
In a little wrath, I hid my
face frō thee for a moment,
but with euerlaſting kind-
neſſe will I haue mercy on
thee, ſaith the Lord, thy Re-
deemer: For this is as the
waters of *Noah* vnto mee,
for as I haue ſworn that the
waters of *Noah* ſhall no
more

more goe ouer the earth, ſo haue I ſworne that I would not bee wroth with thee nor rebuke thee, for the mountaines ſhall depart and the hills be remooued, but my kindneſſe ſhall not depart from thee, neither ſhall the couenant of my peace be remoued, ſaith the Lord, that hath mercy vpon thee, this is the heritage of my ſeruants, and their righteouſneſſe is of me, ſaith the Lord, nowe then encline thine eares and come vnto mee, heare & thy ſoule ſhall liue, and I will make an euerlaſting couenant with thee, euen the ſure mercies of *Dauid*, behold I haue giuen him for a witneſſe to the people, and for a leader and ver. 17.

and commander to them,
Esa.55.3 therefore goe thou out with
ioy, and be lead forth with
12 peace, the mountaines and
13 hills shall breake forth be-
fore thee in singing, and all
the trees of the fielde shall
clap their hands, it shall bee
to mee for a name, and for
an euerlasting signe that
shall not be cut off.

Soule.

I confesse thy saluation
shall bee for euer, and thy
Esa.51.6 righteousnesse shall not bee
abolished, though I saide in
my haste, I am cast out of
Psa. 31.22 thy sight, yet thou heardest
the noyse of my prayer whē
I cryed vnto thee, and am
fully assured that thou
which

which hast promised, art also able to doe it. Rom. 4.21

Lord.

Thou doest well (beloued soule) to acknowledge thy sin, to deale with them as thou hast done, and as a iudge doth with malefactors, to apprehend, raigne, and condemne them, for he that hideth his sinnes shall not prosper, but hee that confesseth and forsaketh them shall haue mercy, for as thou hast declamed against thy sinnes, so haue the Saints before thee, for they acknowledged their sinne vnto mee, neither did hide their iniquity; for they thought Pro. 28.13 Psa.32.5 Psa.51

thought they would confeſſe againſt thẽſelues their ſinnes vnto mee, and I forgaue the puniſhment of their ſinnes, and ſo alſo my ſeruant ſaid vnto mee, ſurely thou art iuſt in all that is come vpon vs, for thou haſt dealt truely, but wee haue dealt wickedly. So did another proteſt againſt himſelfe and his people, wee ſinned and haue committed iniquity, & haue done wickedly, yea haue rebelled & haue departed from thy precepts and from thy iudgements: Vncouer thou thy ſinne and I will couer it, declare thou it and I will heare thee, in the worlde confeſſion is confuſion, but with mee it is farre otherwiſe,

Neh. 9. 33 34.

Dan. 9. 5.

wiſe, for if thou acknowledge thy ſinnes, I am faithfull and iuſt to forgiue thee all thy ſinnes, and to cleanſe thee from all vnrighteouſneſſe, and truly deare ſoule, it is of my grace begun in thee, that thou breakeſt out in confeſſion of them, willingly opening them and ſtripping them naked before my Maieſty, for he that is penitent before mee and my Angels (with whom there is greater ioy in heauen for one that repenteth, Luk.15 then for ninty and nine that need not repentance) I will not ſticke to confeſſe before the face of men: It is not of nature, for *Adam* whilſt I puſhed his conſcience, couered himſelfe with figge Gen.3 leaues,

leaues, I ſend a noyſe and voyce, hee betooke him to the thicke wood, and laſt I vrged him with queſtions, yet hee ſhifted off his ſinne to *Euah*, and this confeſſion that the ſight of miſery and feare of puniſhment haue taken out of thee, is a heauenly preparatiue to a greater meaſure of my grace to be wrought in thee.

Soule.

If one man ſinne againſt another, the Iudge ſhall
2.Sa.2.25 iudge it, but if a man ſinne againſt thee O Lord, who will pleade for him? yea he
2.Cor.2.7 muſt be ſwallowed vp with heauineſſe: If wee ſay wee haue a couenant with death

or

or with hell & are at agreement, though a ſcourge run ouer and paſſe through, it ſhall not come at vs; for wee haue made falſhoode our refuge, and vnder vanity are wee hid: O but how innumerable haue beene puniſhed for their treſpaſſes, euen here in this worlde: *Adam* caſt out of paradiſe, Exod.32 the world deſtroyed by water, *Sodome* and *Gomorrah* by fire, *Pharaoh* by the Sea, *Amaleck* rooted out, 3 thouſand killed for the worſhip of the golden Calfe, *Nadab* and *Abihu* burnt with fire, Num.10 *Myriam* ſtricken with leaproſie, for incredulity three hundred thouſand beſide young ones and ſeruants Num.12 that came out of *Egypt* (ex-

cept *Ioshuah* and *Caleb*) fell
Num.16 in the wilderneſſe, *Corath*
& *Dathan* ſwallowed quick
Num.20 into the earth, *Moſes* and
Num.25. *Aaron* excluded the Land
for murmuring, the Princes
of the people hanged, *A-*
chan ſtoned, the tribe of
Iud. 19.20 *Beniamim* ouerthrowen for
the *Leuites* wife, *Eli* for not
1. Sam.15 correcting his children, *Saul*
for ſacrificing, and after him
2. Kin.11 all his houſe puniſhed.
What ſhall I ſay of thoſe
that died of the peſtilence in
Dauids dayes, the diſobedi-
2. Sam.24 ent Prophet rent by the Li-
1. Kin.13 on, the forty children by the
1. King.2 bores, for mocking *Elizeus*,
of *Geetze*, or *Hoſiah* the
2. Chro.26 King, willing to burne in-
cenſe, with many more, as
Ananias and *Saphyra*, *Eli-*
mas

mas the sorcerer, *Iudas* and *Theudas* and some of them for very meane sinnes to the iudgement of men, yea and the *Galileans*, whose sacrifice *Pilate* mixed with their blood, and the builders of the Tower of *Shiloh* which fell vpon them, which were not the greatest sinners, and vnlesse I repent I shall also be punished; Saue mee O Lord, and take the glory thereof to thy selfe, for, for not giuing it thee, *Herod* was consumed of wormes, thus thou doest lay the wickeds way vpon their owne heads. Act. 12 Ezek. 11. 21

Lord.

The cause of all terrours

and troubles in thy minde, are thy ſins: I ſee and thou knoweſt it, for they doe infect thy minde and conſcience with their guilt, from which guiltineſſe proceedeth a fearfull expectation of theſe puniſhments thou haſt ſpoken of, to the which thou perceiueſt thou art iuſtly liable, neither canſt thou be freed from this guiltineſſe and fearefull pangs, vntill thou (thy ſinnes beeing done away) be reconciled to me: for then, and not before, ſhalt thou haue peace of conſcience, boldneſſe and confidence, when thou art aſſured that I loue thee, and thou mee, and ſo canſt reſt on my promiſes and prouidence, for there

is

is no feare in loue, but perfect loue caſteth out feare, for feare hath paineſulneſſe, and hee that feareth is not perfect in loue: the wicked flye when none purſueth, but the righteous are bolde as a Lion, and thouh thou ſhouldeſt walke through the valley of the ſhadow of death, thou wouldeſt feare no euill, becauſe I am with thee, and with my rod and ſtaffe comfort thee: So being iuſtified, and aſſured once of my loue, thou maiſt be fully perſwaded, that nothing is able to ſeperate thee from my loue, which is in Chriſt Ieſus; where innocency is, there is ſecurity, for where iuſtification and aſſurance of remiſſion

Ioh.4.8

Pro. 28.1

Pſa. 32.4

Rom. 8.39

Rom 5.1

of ſinnes is, there is peace with mee, with the creatures, and ioy in the holy Ghoſt. Vſe the meanes for obtaining of faith, as hearing, receipt of the Sacraments, prayer, meditation, conference; if thou bee not wanting to thy ſelfe, I will not be wanting vnto thee, and next approue thy faith by repentance, for I haue bound my ſelfe by promiſe, that all that turne from their ſinnes, ſhall in my Son be reconciled vnto mee: for I craue no more, but that thou beleeue onely, and bring foorth fruits of a new life; for this is thy part in the couenant with mee, for ſinnes repented of, are forgiuen in my eſtimate, as though

though they had neuer been committed, & because thou by these meanes art receiued vnto the protection of my prouidence; thou maist be vndoubtedly assured, that all things whatsoeuer (yea in thy iudgement, the worst also) shall make together for thy good, Be strong and of a good courage, it is I that am with thee, who can be against thee?

Soule.

Is not thy worde euen like a fire O Lord? doth not my heart burne within me, while thou talkest with me, & openest to me the Scriptures, and manifesteth the word, which is like a ham- Ier.23.29 Luk.24 32

mer that breaketh the ſtone,
thou onely canſt quicken
Rom. 4.17 the dead in ſinne, and call
thoſe things which be not,
as though they were, but
Luk. 24.25 (alas) how ſlow am I to be-
leeue, and how hard is my
heart.

Lord.

The occaſion of thy euill may bee outward, but the cauſe is inward, elſe neuer ſhould Satan, fleſh, or the world preuaile, my Sonne was aſſaulted, but Satan found nothing in him, neither was there guile in his lips, Satan doth offer, thou doeſt yeelde to tentations, if thou canſt bee aduerſary to thy corruption, Satan ſhall

ſhall be but as a Chyrurgi-on, which launceth thy im-poſtumation to preſerue life, howſoeuer hee purpo-ſeth to haue wounded to thy heart: *Ioſeph* by grace reſtrained his corruption, concerning *Putifars* wife, *Dauids* eyes opened the vaile to his corrupted heart, ſo ſin in him with *Bethſheba* grew to age, in what mea-ſure thou withſtandeth thy corruption, in that meaſure thou art regenerate, and aſ-ſured to preuaile againſt ſtrongeſt tentations, thou maiſt eaſily eſpy thy corrup-tion beſt, by thy afflictions or by affections, for ſuch is a man as hee is in tentati-on; the heart of man carri-eth commonly all the other

ſenſes, for by it they are moderated and ruled, and therefore thou ſhouldeſt diligently keepe it: againe, it marres or makes all thy actions, for if it bee pure, thy affections are pure, yea though ſome defects bee mixed therewith, whatſoeuer commeth from a ſound and ſincere heart, in my eyes is accepted, and in my Chriſt accounded righteouſnes vnto thee: if for ſins ſake thou leaue ſin, though the lees thereof remaine in thee, though thou doe not all the good thou loueſt, but in loue deſireth to doe it, though thou leaue not all the ſinnes thou hateſt, but in hatred of them I accept the good thou doeſt, the euill

euill thou desirest to leaue shall not bee imputed: thus striue to haue thy heart right within thee, with a purpose to approue thy selfe to mee, labouring to kill sinne, though the whole body of sinne be not slaine in thee. There is a wickednes in thy heart cannot easily be espied, the subtilty thereof is vnsearchable, which should bring thee out of loue with thy selfe, & watch diligently ouer it, it is like a mill euer grinding, thou must circumcise it, and make it to bleed to emptie it, for there is so much superfluous matter in it.

Gen.6
Mic.2
Ier 17.9
Pro.4 15 16

Soule.

Wash mee thoroughly from

Psa.51.3.5

from my iniquity, & cleanſe mee from my ſinne O Lord, beholde I was ſhapen in iniquity, and in ſinne did my mother conceiue mee, create in mee a cleane heart O God, and renew a right ſpirit within me, I feele alas in my corrupt heart ſuch a world of ſinnes, and in euery one of them a fault againſt thee my God, a guilt binding my conſcience to the puniſhment of of eternall death, and a ſtaine or blot imprinted in mee, as the fruite thereof, which is my inclination, euill diſpoſition, proneneſſe and aptneſſe of heart to offend, which cauſeth me delight and liue in ſin, which lying in ſinne (and woe is me

mee therefore) is a greater cause of damnation then the sinne it selfe.

Lord.

Thou must beware of thy thoughts, which are the feet and wings, the soule walkes & flies by, yea the waggon and boate it is caried and sailed in; for an euil thought if it long tarry in the mind, it will hardly be restrained before it come to the outwarde act, and such monsters of the minde should make thee affraid, & suspect thy falling in the action of sinne, by the affection of it; thou must therefore search thy heart, which is a bottomlesse pit of corruption,

and

and it is a ſpeciall grace to gage it to the deepe, for hee that maketh conſcience of his thoughts, will make conſcience of his deeds; for if thy heart be found in my my ſtatutes, thou ſhalt not
Pſ.119.80 bee aſhamed; Keepe thee from thoughts iniected, as was *Iudas*, his, caſt in his
Ioh.13 heart by Sathan, and of thoughts ariſing out of it, beware of ſtaying in them, by taking pleaſure in theſe immaginations, and delight in the ſent of them; for conſent of will, with mee is a full action, *Iudas* thought but to doe euill, and it is ſaid, that thou doeſt, doe quickly; after commeth deuiſe to bring to paſſe the act that followeth, whence ariſeth

ariseth a benummed conscience, after diuerse actions, then defence or excuse, then boasting of it, and this is the wickeds chayre, and steps to hell: then be ashamed to thinke that thou art ashamed to speake, for I see thy heart and thoughts, & know what thou art, striue against them, and if they yet remaine, haue indignation of them, feare and cry to mee that thou art troubled with them, and I will ease thee; for iustly doe I challenge thy heart, who gaue my Sonnes heart to be pierced for thee: thus thou must obey against thine inclination, and naturall reason, For what is faith but a contrariety to reason? and hope

Pro.14

2.Kin.20 18

Ier.42.6

hope to experience? and lay not downe thine owne concluſions: I am wel pleaſed with thy intents which prepare thy heart to ſeeke mee, the ſeeds of all ſinnes are in euery mans heart, which would appeare if I ſuppreſſed them not, the tongue is a worlde of wickedneſſe, what is the heart then, out of whoſe aboundance the mouth ſpeaketh?

Soule.

I know that in mee, that is, in this fleſh, there dwelleth no goodneſſe; but euery good and perfect gift is from aboue, from thee the father of lights, open my eyes I beſeech thee, that I may

may see the maruellous things in thy law, I cannot leaue (alas) my sinne, I haue vsed it so often and so long, it is so plyable to my nature, that I would rather lose my life, hauing long accustomed it, then now cease from it, and yet I am now and then tormented with the memory of it; my conscience is a snare to mee, yea an assize, a bench, a iudge, a iaylour, yea a hangman it selfe to me, and whither shall I flie poor wretch?

Lord.

It is good to learne thy inward corruptions by thy outward senses, thy sense leades thee to sinne, because

cauſe thy heart leadeth thy ſenſe, & thy corruption hath ſtolen away thy heart; for outward ſenſes bewray thy inward affections, & therefore Chriſt will neuer bee ſweet, vntill thou ſee, yea and feele in experience, thy naturall corruption, for none can hunger for righteouſneſſe except hee feele himſelfe empty and wanting thereof, and where there is an exceeding hunger, there muſt bee an exceeding feeling, as a feeble and ſmall hunger had the like feeling: comforte then thy ſelfe, in that thou feeleſt the impureneſſe of thy heart, and want of vprightneſſe and deadneſſe to all goodneſſe, for

for the feeling of their wants is quickneſſe and liuing, and this quickneſſe and life is by my ſpirit in thee, and where my ſpirit is, there is life euerliſting, which is regeneration or life euerlaſting; & the more thou doeſt feele the one, the more deepely doeſt thou weigh the feeling of thy confuſed eſtate, by which thou findeſt comfort in ſorrow, & great light in darkneſſe: and in this, that thou both ſigheſt and groaneſt for the hardnes of thy heart, it is a teſtimony that thy hart is not altogether hardned, for if thou feeleſt this in thy ſelfe, that thou deſireſt to loue mee, and to bee bester, being wearied and toyled

toyled with ſinne; & comfort thy ſelfe, for it is in earneſt of regeneration, for difference betwixt a motion to euill, and conſent to it; for the body of ſinne, wicked motions, and affecons, ſhall neuer bee out of thee while thou liue, thou muſt not onely ſtriue to preſſe out the breath of ſin, and cloſe vp the eyes of it at the death of it, but to follow it to the graue, and couer it that it neuer riſe, for this is to ouercome and receiue the crowne, not that the life of ſinne can be here deſtroyed, but may well be weakened, as the mangled part of a Serpent cut in peeces, haue not that power to hurt as when it was whole

Reuel. 3. 15 12 22

ſo

so corruptiō hath not fierceneſſe to preuayle againſt thee, how-ſoeuer the reliques thereof remaine but like a mighty Prince, which is become a poore priſoner.

Soule.

I by reaſon of my olde cuſtome in ſinne, doe often yeelde to tentations, I doe not abound more and more in wiſedome and goodnes, but rather perſeuere in ſinne and rebellion, Lord thou knoweſt, and I feare (vnleſſe thy mercy be the greater) the ſentence of my conſcience which is thy regiſter, and my remembrancer, the wicked may bee ſecure, but neuer in ſafety,

Lord.

Ger. 42.14 15

Cuſtome is worſe a hundred folde then nature, and doth greatly preuaile with my deareſt children: *Ioſeph* a good man, beeing among prophane men, had ſome ſmell of their wordes and lied: The *Sodomites* by their vniuſt conuerſation, vexed *Lots* righteous ſoule, yet hee could haue found in his heart to liue ſtill amongſt them, therefore there is nothing more fit, then to auoid all occaſions of ſinne, and & to procure honeſt things both in the ſight of God & man, and then in all actions to auoide euill, thou muſt learne to keepe that which

is

is good, and abstaine from all appearance of euill, bee sure it be good thou doest, but if it haue but a shew of euill auoide it, and if it be an ill fauoured thing to see to, flie it. If thou heare threatnings and tremble, heare promises and beleeue, pray in wants, be thankfull for mercies, and with reuerence receiue Sacraments, they keep thee from falling, and recouer thee when thou art fallen, it goeth wel with thee; to prosper and thriue in sinne, is a signe of my wrath, as the childe that the father hateth is giuen ouer to be ruled by his owne pleasure, but I chastise my children whom I loue, that they should not be condemned

Heb.12.6

1.Cor.11 32

ned with the world t again, thou wilt neuer leaue ſinne, vntill thou knowe ſinne to be ſinne, and be truely ſorrowfull for it: preſſe to reſiſt the firſt motions of ſin, for one breedeth many, & it is hard to get out of the clawes of the diuell, thou canſt without great danger touch the young thorne, dallie with the young bore, and carry a young Serpent, but if theſe bee olde thou knoweſt the danger, cut the thorne in the roote, muſſle the boare, bruiſe the head of the Serpent, yea deſtroy it in the very egge before it be hatcht; by the fall of others in ſinne, thou maiſt be taught to ſtand, and riſe if thou be fallen, and as cō-

cer-

cerning the accuſation of thy conſcience thou ſpeakeſt of, thou ſhalt neuer labour to leaue ſinne ſo long as thou art quiet in minde, vntill thou be ſtricken with feare, or caſt downe with iudgements, then if thou looke to my higheſt maieſty offended by ſinne, the benefits which bound thee to doe my will, how neare thy ſinnes pierce mee, the purpoſe and ende thou tendeſt to in ſinne, the time and place of tranſgreſſion, & laſt if thou ſee the loathſomeneſſe and deformity of ſinne: for that a ſtinching carrion is more tolerable to the ſent, then a ſinfull ſoule vnto me, if thou narrowly conſider how huge and de-

reſtable thy ſins will ſeeme, for by them thou art made like vnto the diuell himſelf, I haue imprinted naturally in all a condemnation of ſinne, that euen committing it, thou ſhouldeſt condemne it in thy ſelfe, and be aſhamed of it before others, wo vnto them that are depriued of this naturall remorſe, & to them that account that vertue, which I condemne for a crime, though it ſeem little to thee in committing ſinne, it was very great in my Sonne in ſuffering for it, if ſinnes were not ſo vſuall, they would ſeeme more palpeable and prodigious, and therefore the ſenſes which are occaſions of ſinne, ought to be well ordered,

dered to make a couenant with thy eyes, with thy mouth and eares, that thy heart walke not after them, that thy ſtep turne not out of the way, and any blot cleaue to thy hands, he that ſeeth his corruptions truely will bee affraid of the leaſt ſhew of euill, the oftner ſin is, to haue the more griefe, is a note of my children, ſearch then the bottome of thy thoughts, feele thy grief where it lyeth, finde out the cauſe, ſeek for remedy, leaſt it proue incurable, if thou take it not in time, it will feſter more and more, and infect all.

Iob.31.1.7

Pſ 42.11.9

Soule.

O how truely is my bo-

dy called a body of death, thou ſhouldeſt take vp and haue to thy glory all my cogitations, but idle thoughts, imaginations and diſcourſes come in my minde, to the which alas I yeeld my affection, and doe not ſtrike
Iam.1.13 at my conſcience in the firſt motion, while reaſon is on my ſide, and wound it before it receiue a perfect ſhape, O that I might cheriſh and intertaine good motions and change them into prayer, not to ſmo-
2. Pet.3 ther them by other rouing cogitations, making them either die preſently, or
Pro.14.9 quikly fall away, and thus (alas) I make a mocke of ſinne, yea I make a God of
Rom.2.4.5 ſinne, and ſerue it in thy ſteed,

ſteed, neglecting thy bountifulneſſe, which leadeth me to repentance, if thou ſhouldeſt Lord ſuffer my conſcience checke me, and Satan burden mee, with the leaſt ſinne, it would bee ſo heauy and grieuous, that a thouſand worlds could not abide it, how could I then endure the greateſt? *Adam* for eating of an apple was throwne out of Paradiſe, *Moſes* for ſpeaking of an angry worde died in the wilderneſſe, and was not ſuffered to goe into *Canaan*, *Ezekiah* did but ſhew his treaſures, and for that he & all were carried to *Babell*, *Ioſiah* did war againſt thine and his enemies, yet becauſe hee asked not counſel

of thee was ſlaine in battell: theſe (for what ſinnes are leſſe) haſt thou puniſhed in thy deare children, O what ſhall become of mee in my great ſinnes, if the iuſt ſhal ſcarcely bee ſaued, where ſhall the wicked appeare? if this ſhall bee done vnto the greene tree, what ſhall bee done to the dry? the leaſt offence commeth not alone, but brings a legion of tranſgreſſions with it, yea the leaſt made thy Son ſmart and accurſed, and to ſay, my God, my God, &c. and O that no ſinne could eſcape mee without true & godly ſorrow, for the leſſe I fauour ſinne, the nearer I am to thy fauour, ſmall meanes doe prouoke me to

it,

it, but great meanes cannot reuoke me from it, the ſpirit is quickly quenched, the tender conſcience is ſoone bruiſed, olde ſinnes doe retire, new ſinnes eaſily aſſault, and doe depriue mee of the company of a good conſcience. Pro. 15.15

Lord.

Thou muſt (deare ſoule) beware of all ſinne generally, and muſt looke narrowly vnto ſome ſpeciall ſinnes, whereunto thy nature is moſt inclinable and ſubiect: for one dead flye will corrupt a whole boxe of oyntment. Oftentimes meditate of thy ſecret ſins, which are hidden as it were

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in the darke corners of thy heart, which I can reueale when I will, in making my creatures bring vnto light, thy friends to open them, thy owne mouth to teſtifie them, thy dreames to make them knowne, in ſickneſſe to raue on them, or in frenſie to vomit them out, the ſharpe torment of conſcience make thee cõfeſſe one priuie ſinne vnrepented, for
Iud.17 if the *Iſraelites* made the *Beniaminites*, fewer in number, and maintaining an euill cauſe twice to preuaile.
It is not light that is heauier
Mat.5 1 then all the world, I eſteem one iot of my lawe, more then heauen and earth, ſecret corruptions be light, as
Dan. 5. 27 *Baltaſar* was in *Daniels* interpre-

terpretation, which is the loſſe not of an earthly kingdome ſuch as his was, but of the kingdome of heauen; the maladies of the ſoule are contrarie to thoſe of the body, for theſe the greater they be, the more we feele them, the other the leſſe, while thy ſinne is as a mote, and may bee as it were blowen out, make thee free of it; when it ſhall bee a beame, it ſhall ſcarce be haled out with horſes, it ſhold be thy earely and morning worke to caſt out ſinnes, Pſa.101.8 tarry not while thy ſinne be great, but pray with feeling of wants and ſorrowe for ſinne, elſe ſinne will deceiue thee, and deceiuing thee will harme thee, make fatte

thy heart thou ſhalt not perceiue it, & blinde thy minde thou ſhalt not ſee it, for when wickedneſſe is at the ripeſt, then deſtruction is neareſt at hand, wherefore while ſinne is yet in the ſprout, and hauing but a little courſe, is vnable to make any great breach, keepe it vnder and ſtay it, is is hard to get vnto the way of goodneſſe, harder to continue in it, but hardeſt of all when thou art out of the way to come in again, when ſinne breaketh out without controulement, and beareth the ſway with delight, to the breaking of the peace with the conſcience, it is very dangerous, thou oughteſt often to ſay, direct my ſteps

ſteps in thy worde, and let no iniquity haue dominion ouer mee, keepe mee from Pſ 119.133
preſumtuous ſins, let them not raigne ouer mee, tarrie not I ſay vntill the dead Pſa.19 13
blow commeth, but reſiſt the firſt ſtroakes of ſinne, for then thou maieſt be eaſily hardened thorough the deceitfulneſſe of ſinne, to Heb.3
day if thou heare my voyce, harden not thy heart; the violence of ſinne is ſo impetuous that thou mayeſt ſoone ſlip, but hardly riſe: Pſa.95.8
bleſſed therefore is the man that feareth alway, but hee that hardeneth his heart ſhall fall into euill; without ſinne thou ſhalt not be, but pray it may be forgiuen, neither voyd of tentations (for of

of all tentations not to bee tempted is the greateſt) but that thou bee not ouercome of them.

Soule.

I perceiue (ſweet Lord) there is difference betwixt ſlumbering and dead ſleeping, betweene ſlippes and falles, betwixt infirmities and running headlong to vngodlineſſe, betwixt error with griefe and deſire to be freed from it, and ignorance wherein the wicked lie ſtill gladly, and haue no care to be rid of it: I will with my whole minde leaue my ſins from hence forth, & ſuſpect the corruptions and motions of my heart.

Lord

Lord.

It is not ſufficient (poor ſoule) for thee to leame thy ſinne, for thou maieſt fall into it againe, and into worſe if it bee poſſible, but thou muſt weep & mourne vntil thou com to ſom grief, and ſuch as is anſwerable to the meaſure of thy ſinnes, as it is ſaide, cleanſe your hands you ſinners, and pu-
Iam. 4.8.9
fie your hearts you double minded, bee afflicted and mourne and weep, let your laughter be turned to mourning, and your ioy into heauineſſe: grieuous ſins muſt be repented of with great griefe, a ſore diſeaſe muſt be cured with ſharpe medi-
cines

cines, for men muſt mourne for their ſins as one mourneth for his only ſonne, and and be ſorrowfull for them, as one is ſorrowfull for the death of his firſt born, there muſt bee in them a great mourning, as the mourning of *Hadradimmon*, in the valley of *Megiddan*, for the death of the good King *Ioſiah*, euen ſo muſt thou mourne, becauſe thou haſt pierced my Sonne thorough with thy ſinnes, and wounded him with thy by-paſt abhominations, and thus thou muſt rent thy heart; for a ſa man that looks vpon the Sunne, if hee turne his face away, remaineth turned vntill he turne himſelfe againe, ſo hee that turneth him-

himſelfe away by ſinne, maketh himſelfe a ſinner, and ſo remaineth vntill he turne himſelfe againe by hearty repentance, and therefore thou muſt diligently examine thy ſinnes, not onely in acknowledging of them, but alſo in ſenſe and feeling of them, for that will make thee, not to change one ſin for another, but forſake all; not as *Herod*, who was contented to relinquiſh ſome, Mar.10.24
but not to ſeperate from his inceſtuous whore; and the young man would rather depart from me (albeit that I loued him) then from his riches. So did *Ananias* and Act.5
Saphyra, it muſt then bee a totall not partiall forſaking, for whoſoeuer ſhall keepe the

the whole law, and yet offend in one point, he is guiltie of all; for the keeping
Iam.2.10 of ſinne in part is the loſing of grace in whole, ye muſt not forſake ſinne for a moment, or ſhort time, but for euer, and not returne with the dogge to the vomit, and with the ſow to the wallowing in the mire, leaſt hauing eſcaped the filthineſſe of this world, thou bee yet again intangled in the ſame: for ſinnes not truely repented of, are meanes to fall vnto them againe, thou muſt not harbour ſecret ſinnes in thy heart and breaſt, but rather deſire to be religious then to ſeeme to be; for be aſſured there is nothing ſo ſecret but ſhal be

be reuealed, whether it bee good or bad, thou muſt not then begin in the ſpirit and end in the fleſh, and not only art thou thus to deale with thy groſſe ſinnes, but alſo with the inwarde corruption of thy nature, and the fruits thereof, which alrhough thou canſt not altogether blot out, yet beat it downe, and keepe it ſhort, for while the tree remayneth in the earth, there wil alwaies ſpring foorth ſome buds; reſt neuer fron emptying this fountaine, from which theſe mudde ſprings are deriued.

Soule.

By reaſon of my inward cor-

corruption (good God) I am impoyſoned, for I ſee another lawe in my members rebelling againſt the
Rom. 7.23 lawe af my minde, & bringing me vnto captiuity, the lawe of ſinne which is in my members; oh wretched man that I am, who ſhall deliuer mee from this body of death: for if Satan (who neuer ceaſeth) ſhould do nothing to me, yet this would pull and drawe mee from thee, vnleſſe it be ſuppreſſed, oh that bondage of ſin to bee at the commandement of euery vile wretched luſt! oh the maſter, the ſeruice and reward of ſinfull perſons, Satan that God of this world, and Prince that
Ephe. 2.2 ruleth in the children of diſobedience,

obedience, hee putteth his vassailes to carry heauier burthens, and to toile themselues in baser workes then the cruell taske-masters of *Egypt* imposed on the poore *Israelites*, impenitent sinners are enthraled to euery bruitish lust, they must defile their bodies, corrupt their soules & consciences, and pollute all their works and wayes, when and in what manner soeuer the diuell will haue them, runne vp and downe like dregges to followe euery vaine delight, neuer peaceable by day, nor quiet by night, euermore labouring to work out their owne ouerthrow, possessed with a spirituall phrensie, and led by the suggestion Pro.4.16

geſtion of Satan, and then the wages of ſinne it death, to endure endleſſe torments in the lake that burneth with fire and brimſtone, which is the ſecond death: now Lord free mee from this ſlauery of ſinne, that beeing tranſlated from glo-
2.Cor.3.18 ry to glory, and hauing thy
1.Ioh.3.3 image renued in mee daily more and more, I may purifie my ſelfe euen as thou art pure: oh that I might be fenced & armed againſt all enticements, it is a bleſſed thing to worke no iniquity; what ſhould it pro-
Luk.9.21 fit a man to win the whole worlde and loſe his owne ſoule, it is better to ſuffer
Heb.11.25 affliction with thy people, then to enioy the pleaſures of

of ſinne for a ſeaſon; it is a ioy to liue a holy life, euen the life of thee the Lord God, the life of Chriſt, the life of Angels, to bee zealous of good workes, to feele ſpirituall ioyes in the inward man, to looke for a crowne of glory after I haue died the death of the righteous.

Lord.

And ſo it is true, therefore I ſay, feareh thy corruptions, whether thou grow in grace, or art conſumed in ſome, I giue grace in meaſure, ſometime more, and ſome time leſſe; but they that liue in ignorance and ſinne, are deade for they ſit in Rom.6.2 Luk.1

in darkneſſe and in the ſhadow of death, for the life of ſinne is the death of the man, when they ſinne with pleaſure and delight: the beſt fleſh is moſt tender, and where it is moſt corrupt, there it is moſt hard, and where the fleſh is neareſt to healing, there it will more ſpeedily and more freſhly bleed, the more neare thou art to me, the more fearefull thou wilt bee, the more pretious thy conſcience is, the more tender it is, for it is a quickning grace of my ſpirit whē thou feeleſt peace in conſcience, and ioy in the holy ſpirit, when thou haſt acceſſe vnto me, and reioyceſt vnder the hope of my glory,

Rom. 5. 5

for

for bleſſed is that people which can reioyce in mee, they ſhall walke in the peace of my countenance; vnto this peace of minde ſincerity muſt bee linked, for bleſſed is the man to whom I impute no iniquity, and in whoſe heart there is no guile, yea bleſſed are thoſe that are vpright in the way; thou muſt make knowne thy faith by fruits, and feeling by ſweete effects; for loue is carefull to pleaſe mee, and fearfull to diſpleaſe, and bleſſed is that man that feareth mee and walketh in my wayes; this feare will breed a care of obedience of the word, and therefore bleſſed is hee that heareth the word of God, and

Pſa.89.13

Pſa.32

Pſa.119.1

and keepeth that thy heart
Pſ.119.161 may ſtand in awe of mee:
let mee bee thy feare and
Eſ.8.12 dread, where my feare is
wanting, there is no ten-
tation nor ſin ſo great, but
thou wilt fall in it, but re-
member I beholde all thy
Iob 31 wayes, and tell all thy ſteps,
hee that feareth not me ſhal
feare the leaſt of my crea-
creatures, liue in feare, and
feare in loue, for taſting
how gracious I am in all
my Saints feare, leaſt thou
loſe ſo good a Lord, this
feare will make thee ſearch
thy owne corruption, the
godly feare before afflicti-
on commeth, and then it
ceaſeth, but the wicked fear
not vntill it come, and then
they feare too much, for pi-
ety

ety trembleth in proſperity, and triumpheth in aduerſity, I am alwaies God, and am to bee feared of thee, for thou art a creature, and alſo ſinfull, an iron rod can eaſily break an earthen pot: if the commandement onely, keepe thee in obedience, thou haſt not receiued my ſpirit, for my feare cauſeth obedience, and the lawe was not giuen to the iuſt, but to the vniuſt, and therefore learne to ſay with thy heart, I am a man that feare God, thou canſt not reioyce in mee alwaies, faith is often faint, loue and little ioy is dead, feeling is fallen aſleepe, yet if thou continue in my feare, thou wilt bee zealous of thy ſelfe, leaſt

thou diſpleaſe me, & mourn vntill theſe graces ſhine in thee againe, the godly, feare ſinne more then exernall croſſes; they that feare leaſt, when my iudgements are threatned, doe feare moſt when they are executed, a good conſcience breedeth true boldneſſe, ſinne breedeth a ſpirit of feare in the wicked, of euills to come, the godly ſay, my fleſh trẽbleth for feare of thee, I am affraide of thy iudgements, for where feare is not there is ſecurity, ſecurity breedeth hardneſſe of heart, hardneſſe of heart bringeth Gods wrath.

Pſ.119.120

Pro. 28.14

Soule.

Wee muſt haue feare to pre-

prepare vs to grace, & loue to continue vs in that grace; this feare (not that ſeruile and exceſſiue) bringeth vs vnto thee, helpeth our praiers, cauſeth vs waite & continue on our duties, I muſt not bee without feare, neither truſt in my ſelfe; for when my aſſiſtance is weakeſt, ſinne and Sathan is ſtrongeſt; neither yet muſt I haue a cowardly feare, & fainting of heart to yeelde to tẽtations, but haue a moderate, and not a ſcrupulous feare; alawies being ſtrong in thee, the Lord, my ſtrength; the ioy of the Saints may bee temporally interrupted, but not finally & eternaly abſent, they haue a iuſt and royall right in thy

Heb.11.7

Hab.3.16

Sonne Chriſt; and muſt maintaine it againſt all the ſtaines and falls that they feare of the aduerſary, thus Satan would weare to a dulneſſe the edge of our prayers, and draw to tedi-diouſneſſe the fruite of our faith, and therefore they truſt in the Lord with all their heart, and leane not vnto their owne wiſedome, in all their waies acknowledge him, and hee doth direct their waies, they are not wiſe in their owne eies, but feare thee and departe from euill, ſo health ſhall bee vnto their nauell, and marow vnto their bones, they reioyce in his holy name, the hearts of them that feele thee, O Lord, reioyceth,

Pro. 3. 5. 6

Ro. 12. 16

ioyceth, they ſeek the Lord and his ſtrength, they ſeeke his face continually, for ſurely their heart ſhall reioyce in him, becauſe they haue truſted in his holy name: they I ſay, doe ſerue the Lord in feare, and reioyce in trembling, oh thy louing kindneſſe O Lord, is better then life, truely life is ſowen for the righteous, and ioy for the vpright in heart, but (alas good Lord) I doe euer feele within mee ſuch procliuity and bentneſſe to ſinne, it is as thou ſaidſt of my cotruption, whoſe remnants will follow mee to the graue: I am ouer-maſtered & ouerruled at all times by my actuall impieties againſt thee,

Pſ.105.3.4

Pſa. 33. 21

Pſa.2.11

Pſa.33.6

Pſ.9711

and my neighbours, offenſiue and ſcandalous to all, without any Chriſtian conſideration, or holy remorſe.

Lord.

The cauſe thereof, beſides thoſe I haue ſpoken, are, firſt, becauſe thou findeſt not after thy ſinne a preſent controulement of ſinne, thou thinkeſt thou haſt not offended: I oft ſuffer the ſpirit of ſlumber to ouertake trangreſſors, that I may by my ſpirit more perfectly waken my Saints: then doe the wicked take courage and tranſgreſſe, and doe wickedly, but I wil ſearch them with light, and viſite them that are froſen in their dregges, and ſay in their

Hab.1 11

Zeph.1.12

their hearts, they Lord wil neither doe good nor enill; ſo becauſe the wicked are not taken in their ſin, they ſtretch out their hand to more wickedneſſe, their houſes are ſafe from feare, neither is my rodde vpon them, they ſay vnto me depart from vs, for wee deſire not the knowledge of thy wayes; but they ſhall bee as ſtubble before the winde, and as chaffe which the ſtorme carrieth ſuddenly away: I ſhall lay vp his iniquity for his children, doth the way of the wicked proſper? yet are they prepared for the day of ſlaughter, and the worlde counteth the proude bleſſed, and they that tempt me, are

Iob.21.9

Ier. 12.2.3

Mal.3.15

deliuered, but I haue a booke of remembrance, of them that feare me, and the armes of the wicked ſhall
Pſa.31.17 be broken, but the Lorde vpholdeth the iuſt man. The ſecond cauſe is, becauſe thou reſteth in my vniuerſal promiſes, which although they be true and comfortable, yet they can miniſter no true conſolation to thee, except thou make a particuler application of them to thy ſelfe; by the word thou ſeeſt thy ſinnes pardonable, yet it is another thing to haue ſinnes remiſsible, and another to aſſure thy ſelfe that they are already remitted, for then thou wouldeſt ſearch thy ſelfe more narrowly, and purge thy ſelfe

ſelfe from inwarde ſinne, as from outward, and bee wholly transformed vnto a new holy & righteous life, therefore the loue of righteouſneſſe departeth from thee, and thou retireſt to thy olde ſins againe, which will breed much ſorrowe of heart, to remember thy former ſinnes, to ſee the greatneſſe of them, to apply my iudgements to them, and to prouoke thy ſelfe to ſorrow for them. The third cauſe, is thy ſlacknes, in not eſpying thy mother, ſpeciall and predominant ſinne in thee, by marking the moſt checks of thy conſcience, and the reproaches of thy enemies, whereof thou maieſt eaſily bee ſhortly conquerour, if

thou labour for the contrarie vertue, for a man of vnderſtanding knoweth when hee ſlippeth, yea all the dayes of the afflicted are euill; but hee that is of a merry heart hath a continuall feaſt, yea and a ſcorner loueth not one that reprouet h him, neither will he goe vnto the wiſe: then learne to acknowledge thy ſpeciall, ſecret, and ſeuerall ſinnes, for the greateſt hypocrite will generally complaine of ſinne, but beeing dealt with in particular points, and application of them to their conſcience, they are not able to diſtinguiſh one ſinne from another: for thus indiſtinct knowledge cannot auayle in

Eccl.21.7

Pro. 15.15

in any terreſtriall matter, much leſſe in the buſineſſe of the ſoule.

Soule.

And I poore wretch in any perplexity of minde, cannot ſeperate the blinde and confuſed cauſe thereof, from the diſtinct & known, neither can eſchew confuſion of minde, by bringing my ſoule to ſome certaine obiect, and matter of my troubled heart, good God whence commeth this, and how ſhall it bee amended in mee.

Lord.

The righteous heart knoweth the bitterneſſe of his ſoule, and the ſtranger ſhall Pro.14 10

ſhall not meddle with thy ioy, for a ſound heart is
Pro.15.3 the life of the fleſh, and by the ſorrow of the heart the minde is heauie, giue not ouer they minde to heauineſſe, and vexe not thy ſelfe
Eccl.30.21 in thy owne counſell, leaue off from ſinne, & order thy hands aright: a ſtubborne heart ſhall fare euill at the laſt, and hee that loueth
Eccl.3.27 danger ſhall periſh therein. Now this diſordered diſcerning of ſinne, commeth of ignorance of my lawe, and ſelfe-loue, whereby thou art aſhamed to manifeſt ſinne, and rip it vp to the quick, ſeeke to a faithfull & ſound friend, or Paſtor, to whom thou maieſt offer thy heart to bee ſearched deeply by the

the lawe, bee continually with a godly man, whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, and will sorrowe with thee, if thou shalt miscarry, and let the counsell of thy owne heart stand, for there is no man more faithfull vnto thee then it, for a mans minde is wont sometimes to tell him more then seuen watchmen, which set aboue in an high Tower, and aboue all thus pray to the most high, that he would direct thy way in truth. Eccl. 37. 12

Soule.

What shall I doe, if my griefe

griefe ariſe of any certaine or knowne ſinne.

Lord.

Then vnderſtand, if thou haſt done that ſinne already, or elſe not yet committed it, but whereunto thou art tempted, for olde ſinnes are repreſented oft to ſinners, as not truely repented of, that they may the more miſlike them, & that their particular ſinnes may bring them to their groſſe, greater, and generall ſins, that there may bee a ſenſe of both, leaſt their griefe ſhold paſſe away without any fruit, and reaſon thus with thy ſelfe, if I bee ſo angry for this or that ſin (where-

of

of thou art troubled, thy bowels ſwell, thy heart turneth within thee, and thou full of heauineſſe) how vexed may thou be; the wickeds bones are full of the ſinnes of his youth, and it ſhall lie downe with him in the duſt, though wickedneſſe bee ſweete in his mouth, though hee hide it vnder his tongue, though hee ſpare it, and forſake it not but keepe it ſtill within his mouth, yet his meate in his bowels is turned, it is the gall of aſpes within him; I would therefore haue thee know (poore ſoule) that I would haue no man to periſh, but all men to come to repentance.

Lam. 1. 20

Iob. 20. 11 11. 12

2. Pet. 3. 9

Soule.

How ſhall I then eſchew ſinne, and how ſhall I be acquited frō that ſin which hath paſſed me?

Lord.

I haue oft admoniſhed thee of thy corruption, to make account to ſuppreſſe it, labour to eſpy thy ſecret ſinnes, with truth, and not in ſhew; ſo hard a matter it is to ſearch thy heart to the bottome, for there is not a more wicked heade then the head of the Ser-
Eccl.25.13 pent, and giue any plague but the plague of the heart, and therefore in reſpect of ſinnes

ſinnes paſt, ſinnes preſent, priuie pride, hidden wants, ſecret corruptions, euer accuſe thy ſelfe of ſome lurking hyproſie: for the godly tremble at the leaſt motion of ſinne, and ſay, I will runne the way of the cõmandements, when thou ſhalt enlarge my heart, bind not two ſinnes together, for in one ſinne thou ſhalt not be vnpuniſhed, and becauſe thy ſinne is forgiuen, be not without feare, or heape ſinne vpon ſinne, & ſay not the mercy of God is great, hee will forgiue my manifolde ſinnes, for mercy and wrath commeth from him, and his indignation commeth downe vpon ſinners: the two fountaines

Pſ.119.23

Eccl.7.8

Eccl. 5.5.6

and

and grounds of ſinnes, are the inward motions of the heart, and the outward occaſions of the ſenſes, eſpecially the eyes, for whenſoeuer a man heareth the word of the kingdome, and vnderſtandeth it not, the euill one commeth and catcheth away that which was ſowen in his heare; neither muſt thou drawe neare to mee with thy mouth, and thy heart farre off from me, and the things which proceed out of thy mouth, come from thy heart, and they defile the man, keepe thy heart therefore to lay vppe good and pretious things therein, as in a ſtore-houſe, keepe it I ſay diligently, for thereout commeth life againe

Mar. 13.19

Mat. 15.8

Luk. 1.66

Pro. 4.23

againe, vertue & vice dwell very neare together, learne to bee holily ſcrupelous, feareſnll, and ſuſpicious, for preuenting of ſin to come, the heart of the wiſe ſhall know the time and iudgement, thirdly keep thy ſelfe from fooliſh venturing vpon the occaſions which are the borders of ſinne, when thou mayeſt beholde many of my children better fenced with grace then thou art, to haue beene ſnared: for the fooliſh will beleeue euery thing, but the prudent will conſider his ſteps: let thy heart bee therefore in feare of God continually, ſet no wicked thing before thy eyes, hate the worke of them that fall away, let it not

Pro. 2. 8

Eccl. 8. 5

Mat. 26

Gen. 3. 6

Pro. 14 15

Pro. 33. 17

not cleaue vnto thee.

Soule.

Alas good and mercifull father, I doe euer finde in mee ſo many allurements & intiſements to ſinne, which often I would eſchew but cannot, which offer themſelues to mee at euery minute, neither can I retire me ſelfe from them, albeit I doe ſometime proteſt againſt them, and abhorre them, eyther before, or ſoon after the ſinne is committed, with a very perfect hatred and loathſomnes.

Lord.

Thou muſt ſeriouſly obſerue

serue, first of the company to discerne good from euill, for good company hate the vnfruitfull workes of darkenesse, and in their eies an euill person is contemned, but honoureth them that feare the Lord: with sound iudgement labour to holinesse and sincerity of life, in all things haue a sight of thy corruptions, & mourne for them, doe good to the household of faith, which continue in one spirite, and in one minde, fighting together thorough the faith of the gospell, longeth for the appearance of Iesus Christ, but these are euill, that denie the Lord that bought them, & bring vpon themselues swift damnation,

Ephe.5.11
Psa.15.4
Gal.6.10
Phil.1.27
2.Pet.2.1
Ephe.5.6

nation, by whom the way-
2.Tim.3 of truth is euill ſpoken of,
and are of a prophane life,
and hate to bee reprooued,
but rather grow worſe and
worſe, which perſecute the
Ioh.16.1 Saints of God, and make
choyce of the pleaſures of
ſinne for a ſeaſon, who are
Luk.12.10 affraide of death, and ſet
vp their heauen and reſt in
this life, which put farre a-
Am.6.3 way the euill day, and ap-
proach to the ſight of ini-
quity, to theſe thou muſt
ſay with *Dauid*, away from
mee yee wicked, for I will
Pſa.101.6 keepe the commandements
of my God, my eyes ſhall
bee vpon the faithfull of the
land, that they may dwell
with me, and therfore thou
muſt (beloued ſoule) bee
rather

rather wearie of them, becauſe they run the broad way, following firſt examples: ſecondly, multitudes: thirdly, time: fourthly, cuſtome: fiftly, opinion.

Soule.

I hate vaine inuentions, but thy law doe I loue, thou art my refuge & my ſhield, and I truſt in thy worde, teach me (good Lord) theſe things particulariy, that I may ingraft them in my heart.

Lord.

Follow the godly, but ſo farre as they followe mee, their guide in the word, and Ieſus Heb.10

Heb.13.7 Ieſus Chriſt the author and finiſher of their faith, which through faith and patience haue inherited the promiſes: for it is a ſigne thou art in the wrong way, if Pro.21.2 thou doe nothing but that the greateſt part of the world doe, for how euill ſoeuer the way be, and wherſoeuer it lyeth, euery mans way is right in his owne eyes, and will defend, or excuſe whatſoeuer they doe. But I the ſearcher of the hearts, do ſay, your wayes Eſe.55.8 are not my waies, nor your thoughts my thoughts, becauſe they are wrong waies: 1.Pet.2.11 let euery man turne from his owne wayes, their thoughts are the Diuelles ſouldiers, which war againſt the

the ſoule, they followe their Captaine, and thou followeſt them, thou may eaſily know whither thou goeſt; the heart of man is to mee as clay to the Potter, clay I ſay to mee, but waxe to the diuell; for it will haue much tempering and great adoe to bring it to mee, but very plyable to any worke that Satan ſhall put it to: for albeit thou ſhalt ſee neuer any euill example, nor bee tempted by multitude, neither outwardly aſſaulted at all, yet thine owne heart will teach thee wickedneſſe aboundantly, what auaileth it thee to forſake companies, and retaine thine olde heart ſtill. For it is I that can reſtraine

the iſſue of thy corruptions,
Eccl.13 conforme therefore thy wil
to mine, hee that toucheth
pitch will be defiled by it,
hee is bleſſed that doth not
walke in the counſell of the
wicked, nor ſtand in the
way of ſinners, nor ſitte in
the ſeat of the ſcornefull, for
the wicked are ſtrangers
Pſa.1.1 from the wombe, they goe
aſtray aſſoone as they bee
borne; they are put out of
Pſ.58.3 the booke of life, bleſſed is
hee whom I chooſe, and
cauſe come to mee; but ſal-
Pſa. 69.28 uation is farre from the
wicked, becauſe they ſeeke
not my Statutes, hate them
Pſa.65.4 therefore, that giue them-
ſelues to doe willfull vani-
Pſ.119 155 ties; for they ſhall be con-
ſumed like the fat of lambs,
euen

euen with the smoake shall they consume away: Thou must not then imitate them, but hate them with a perfect hatred, that hate mee; and bee companion to all such as feare mee. There is no path, wherein there is not a snake, either to sting or impoyson, thou canst see thy selfe sooner infected, they spy how thou art infected: it is my mercy to be good with the communion of Saints, so it is my iust iudgement to poure vengeance on the company of the vngodly, haue no fellowship with them in their sinne, neither draw in their yoak with them, take forth the pretious from the toile, let them returne to thee,

Psa.31.6

Psa.37.20

Ier.15.19

but returne not thou vnto them, rouſe vp thy heart, and reioyce in the fellowſhippe which is aboue, for becauſe of vncleaneſſe, inordinate affection, and euil concupiſcence, my wrath commeth on the children of diſobedience.

Col.1.6

Soule.

Now doe I beginne to feele the heauy burthen of ſinne more and more, with the which I am truely grieued, but I haue not duely (alas) repented me of them, I reſolue to ſuppreſſe them with all my indeauour, but I feare my ſecret corruptions will breake forth, ſo aboundant is that roote of bit-

Pſa.17.3

bitterneſſe in mee, remember not againſt mee my former iniqnities, but make haſte, and let thy tender mercies preuent mee, for I Pſa. 79.8
am in great miſerie, helpe me O God of my ſaluation, for the glory of thy name; and deliuer mee, and bee mercifull to my ſinnes, for thy names ſake; I will acknowledge my ſinne vnto Pſa. 32.5
thee, neither will I hide mine iniquity, for I thought I would confeſſe againſt my ſelfe, my wickednеſſe vnto the Lord, and thou forgaue the puniſhment of my ſinne: O that I might take heed vnto my ſelfe, & keepe my ſoule diligently, Deut. 4.9
and thy ſeruant from euill, that the peace of thee O

Lord, that paſſeth all vnderſtanding, may preſerue
Phi.4.7 my heart and minde in Chriſt Ieſus, and now O Lord, who can vndeſtand his faults, keepe mee, thy ſeruant, alſo from preſumtuous ſinnes, let them not
Pſa.19.12 raigne ouer mee, ſo ſhall I be vpright, & made cleane from much wickedneſſe.

Lord.

First of all beware (beloued ſoule) of Sathans flieghts, and condemning thee by preſumption, ſay not the mercy of God is great, hee will forgiue my manifolde ſinne, for mercie and wrath come from mee, and my indignation com-

commeth downe vpon ſinners, an obſtinate heart ſhal bee laden with ſorrowes, and the wicked man ſhall heape ſinne vpon ſin, make thou no tarrying to turne vnto the Lord, and put not off from day to day, for ſuddenly ſhall the wrath of the Lord breake forth, & in thy ſecurity thou ſhalt bee deſtroyed, and thou ſhalt periſh in the time of vengeance, binde not two ſinnes together, for in one thou ſhalt not bee vnpuniſhed, neither iuſtifie thy ſelfe before the Lord, for he knoweth thy heart, thou muſt not learne of Satans temptations, to bee bolde vpon ſinne, neither vſe pretenſes for it, as to ſay I am

Eccl. 3 29

Pſa. 143.2

Eccl. 7.8

Iob. 9.2

not an Angell, that my nature is corrupt &c. The preacher is but a man as an other &c. and on the other part, beware of desperation, in mocking the ouerfearefull and superstitious; for Sathan will make of a Fly an Elephant, but saile with an euen course, and labour for measure, to bee sought in the word of God, which will teach not to decline, neither to the right nor left hand, but to keep the narrow way, for wisedome will be iustified of her children.

Mat.11.19

Soule.

Remember O Lord thy tender mercies, and thy louing

uing kindeneſſe, for they haue been for euer, remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, for thy goodneſſe ſake, O Lord, gracious and righteous art thou, therefore thou wilt teach ſinners in the way, O God, thou haſt taught mee euen from my youth vntill now, & therefore will I declare thy wonderous workes, make mee flie from the luſts of youth, & follow after righteouſnes, faith, loue, & peace, with them that call on thee with pure hearts, neither write thou bitter things againſt mee, & make me poſſeſſe the iniquities of my youth.

Pſa.25.6.7

Pſa.71.17

2.Tim.2

Iob.13.26

Lord.

There are ſins in youth, middle, and old age, negligence, in making conſcience of ſinnes done long agoe, maketh falling in great terror of minde; when violent remembrance of them ſurchargeth the mind, therefore betimes learne to accuſe them, that Sathan henceforth haue no place to doe it; for if thou iudge thy ſelfe, thou ſhalt not bee iudged: humble thy ſelfe therefore vnder the mighty hand of God, that he may exalt thee in due time, caſt downe thy ſelfe before the Lord, and hee will lift thee vp: I will ſurely gather him

1. Cor. 11

1. Pet. 5. 6

him that humbleth, and I will gather him that is cast out, and him that I haue afflicted. Mich.4.6

Soule.

Willingly desire I Lord, to make that fruit of my falles, but (alas) when I looke backe to my mispent time, which is vnrecouerable, and which I cannot redeeme, then great feare and torment assaults mee, and pinches so hard, that I am at my wits end. Eph.5.16

Lord.

Comfort thy selfe (poor soule) for in my best children, there is, first youthfull

full looſeneſſe, and vnſtay-
edneſſe of affections, the
way to lewdneſſe, ſo *Dauid*,
O God, thou knoweſt my
Pſa.69.5 fooliſhneſſe, and my faults
are not hid from thee, ſeeſt
thou not what young
men did in *Sampſons* daies
in their feaſting, and how
Iudg.14.9 hee reuealeth to the wo-
man, which he had conce-
led from father and mother,
and *Boas* commendation of
Ruth, that ſhee had not fol-
lowed young men: whe-
Eccl.11.10 ther they were poore or
rich, for childe-hood and
youth are vanity: and ſe-
condly there is in them
weakeneſſe, the way to
ſtrong vanities, and ſo *Da-*
Pſa.73.2. *uid*, as for me ſaith hee, my
feet were almoſt gone, my
ſteps

steps had well-neere slipt. Thus *Abraham* made his his wife say, shee was his sister; so the godly haue spent the time past of their life, in the lusts of the Gentiles, walking in lasciousnesse, lusts, reuellings, &c. And thirdly, euen my Saints haue walked in wantonnes, in the door to open wickednesse, as gluttony, drunkennesse, and abhominable idolatries, which though they breake not forth at all times, yet make them lesse carefull to glorifie me, for I keepe them that they shal not sinne against mee, and doe not suffer them to end their designements: other mens harmes may teach the blessed wisedome; labour not

2.Pet.4.3

Gen.20.6

not onely to leaue ſinne, which one may do for profit, feare, praiſe, or wearieſomeneſſe, but alſo to repent of it for conſcience ſake.

Soule.

The grieuouſneſſe of my ſinnes filleth mee with feare of iudgement, and this feare (I hope) will cauſe the power of ſinne abate in me, thou Lord can giue me victory ouer ſin, and make it as loathſome vnto mee, as euer it hath been pleaſant; to reioyce in the Lord, to vſe the meanes of my ſaluation diligently, and to ſeale vp the pardon of my ſinnes in my heart, O God when ſhall

shall it bee? If thou wouldest haue destroyed mee for my by-past sinnes, thou wouldest neuer haue giuen mee vnfained hatred of thē: I consider thy mercy that striueth with mee, to bring mee to repentance, and thy iustice, that will confound such as resist: thy mercie hath giuen mee the meanes which thou hast denied to others; thou afflictest mee lightly, but confoundest others; thou gauest mercie, when thou mightest iustly haue punished, wherin thou doest as it were hire mee from sins: and shall I prouoke thee, and adde rebellion to sinne, O my God, I know there is a secret curse vpon euery sinner, which will

will conſume him, if he doe not repent; it hath gone out of thy mouth, thy word cãnot change, becauſe thou art vnchangeable.

Lord.

I haue tolde thee, that youth the flower of thy age is of great conſideration, all this haue I done, ſaith the yong man in the goſpel, the prodigall maketh his foure ſtations, he hath his portion, his fathers ouer-ſight, euill cõpany, but youth worſe thẽ all: for youth hath a bundle of folly bound cloſe in his heart, which beſt men haue had, neither could flee: for as a young man ſets his way, hee will not departe from

Luk. 16

from it when hee is olde, vnleſſe by my ſpirit hee is reſtrained; him that God will haue, his roabe muſt bee a branch of the *Almond*, that is the tree that firſt bloſſomes, the firſt fruites was *Abels* ſacrifice, ſo much acceptable to me.

Soule.

O God, I am like the poſſeſſed, that was found after ſitting in a good mind, that ſweet wind hath come to me, that happened to *Eliſha*, I haue felt that gentle calme, after the ſtormie tempeſt of my heart; now may I heare the golden trumpets ſounding that ioyfull retrait, bleſſed are the meeke

meeke in ſpirit, Lord teach me thy commandements, & I will run them, I ſhall haue encreaſe of ſtrength, vntill I come to the mount of God: while I was in my element of ſinne, I felt not the weight of it, as nothing is heauie in his owne element: but now I by thy grace will lay aſide euery waight, and the ſin which doth ſo eaſily beſet mee, & runne with patience to the
Heb.11.1 race that is ſet before mee: I finde my ſelfe within the fadome of thy mercie, and compaſſe of things recouerable: the firſt worke of thy ſpirit at his comming, is to conuince the worlde of ſinne, that is, to make men knowe, that without thy

thy ſonne Chriſt there is nothing but ſinne, and then to rebuke the worlde of righteouſnes, to make man ſee that Chriſt died not for his owne (for the prince of this worlde found nothing in him) but for our ſinnes, that ſo we may ſee him in the lawe, with the wages thereof, and the ſumme in the goſpell diſcharged: but good Lord, how ſhall I be aſſured that I am not vnder the curſe, but vnder grace? for yet I finde ſuch hardneſſe in my heart, vnquietneſſe and troubles in my ſpirit, my ſins rebounded vpon mee with terrible fights, and fearfull viſions which euer amazeth my vnſettled and wauering mind.

Pſa.51.3

Lord

Lord.

The examination of thy ſinnes, is that which firſt thou muſt begin with, and partly, thoſe thou haſt committed before thy calling, and partly, thoſe that were done after thy calling; for theſe ſinnes of knowledge, of all bite ſoreſt, for ſinne is moſt ſinfull, when thou art intelligenced with my grace in the truth, ſin after knowledge, workes either hardneſſe of heart, or a troubled ſpirit, and therefore vnderſtand that commonly, men before knowledge take the trouble of minde very heauily, and ſtanding as if neuer any one had it before

before but they, and after knowledge, Satan is readie to accuse them of sinne against the holy Ghost, as if euery sin of knowledge was a sinne of presumption: but learne thou that when tentation ariseth, to trie whether thou hast done that sinne, or such like already; for these tentations, are either corrections for some sinnes past, or punishment for sinne present, or as warning of sinnes to come: as thou may bee tempted to adultery, and not doe it, yet it commeth to thee againe, because thou repentest not for this same, or the like in thy youth cõmitted: again, when man will not bee admonished by publique or priuate

Iob 20.11

priuate meane, there falleth tentation to ſinne, differing from that wherein thou doeſt, and preſently my iuſtice puniſhing one ſinne with another, as the not repenting couetous, to fall into adultery, theft, or blood: and laſt there may tentation come vpon, that neither hee before, nor preſently, doth like of, to aduertiſe, he may fall, therein hereafter: and to ſignifie that mans ſtanding is not of himſelfe, & none ſtandeth but by my grace: Fo as the girdle cleaueth vnto the loynes of man, ſo haue I tyed my children to mee.

Ier.13.11

Soule.

Beſide theſe inward trouariſing

ariſing in my heart, which afflicteth mee moſt, the fruite of my corruption: I am pinched with ſundry & diuerſe outward afflictions, which agrauates and augments my ſorrowe, Lord thou knoweſt them well, I cannot finde the cauſe of them, for I liue as honeſt and quiet as any, and iniurious (to my knowledge) to no man in my calling.

Lord.

Vnder any croſſe, endeauour to haue a cleane conſcience, to comfort thee with, that there is no ſpirituall cauſe of theſe afflictions in thee, but that thy ſufferings, are either for the triall

triall of thy faith, beeing assured that thou hast a
Heb.13.18 good conscience in all things, blessed art thou that sufferest for righteousnesse sake: then feare not the wickeds feare, neither bee
1.Pet.3.14 troubled but count it exceeding ioy, when thou fallinto diuerse temptations, that the tryall of thy faith bringeth forth patience, & let patience haue her perfect worke, that thou may bee perfect and intire, wanting nothing, that thou may say, O Lord, thou knoweſt, remember me, and visit mee, reuenge me of my
Ier.15.15 persecutors, take mee not away in the continuance of thine anger, for thy sake I haue suffered rebuke, to such

ſuch belongs the kingdome of heauen: for it is better if it be the will of God, that thou ſuffer for well doing, then for ill doing. Thou maieſt know and diſcerne hereof, by the ſickneſſe of thy heart, ariſing of the guiltineſſe of ſinne, which maketh thee ſuſpect all thy waies: for the wicked man is continually as one that trauelleth with childe, and the number of yeares is hid from the tyrant, a ſound of feare is in his eares, and in his proſperity the deſtroyer ſhall come vpon him; for thus the wicked may ſay, the thing that I feared is come vpon mee, and the thing that I was affraid of is come vnto mee, I haue

Mat.5.10

1.Pet.3.17

Iob 15.20.

no peace, neither had I qui-
Iob.3.25 etneſſe, neithr had I reſt,
yet trouble is come; thus
the ſinners feare commeth
like ſudden deſolation, and
their deſtruction like a
whirlewinde, for eaſe ſlay-
eth the fooliſh, and the
proſperity of fooles deſtroi-
eth them, impatient they
are in aduerſity, and proud
in proſperitie; yet that they
haue is as a bird in captiui-
tie, which beeing let looſe
will returne to her owne li-
berty againe: the righte-
ous are eſcaped out of trou-
Iob.11.18 ble, and the wicked ſhall
come in his ſteed: yea the
godly account that the af-
flictions of this preſent
Rom.8.18 time, are not worthy of the
glory which ſhall be ſhew-
ed,

ed; when as the wicked man dieth, his hopes periſheth, all afflictions end in death, and can purſue the Saints no further, but I will bring an euerlaſting reproach vpon the wicked, and a perpetuall ſhame which ſhall neuer bee forgotten; for ſinne not beeing cured in this world, endeth not in death; for what was in hope recurable, finite, meaſurable here, becommeth in hell incurable, infinite, vnmeaſurable; which makes the godly ſay, how excellent is thy mercie O God, therefore the children of men truſt vnder the ſhadowe of thy wings, they ſhall bee ſatiſfied with the fulneſſe of thy

Iob.11.1

Ier.23.40

Pſa.36.7.8

houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures, for with thee it is the well of life, and in my ſight ſhall they ſee light, and yet neuertheleſſe, for their manifolde good, and becauſe I loue them, I chaſtiſe them: but the wicked are not in trouble as other men are, neither are they plagued as other men, and when they are raiſed vp, I will deſpiſe their image; but the godly are alwaies with me, I will holde them by my right hand, I will guide them by my counſaile, and and afterwardes receiue them to glorie.

Pſa.73.20

Some

Soule.

Now I clearely perceiue Lord, my miſery, from that corrupt fountaine in mee, O what a bleſſed eſtate haue I fallen from, what a woefull and miſerable condition hath the tranſgreſſion of *Adam* brought vpon mee, a generall infection and corruption, of all the powers and faculties of my ſoule and body, my ſoule (alas) ſpiritually erred, my minde through ignorance vaine in all the diſcourſes and imaginations thereof, the vnderſtanding blinde, not ſauouring the things of God, my conſcience wounded, and neuer ſound-

ly peaceable, my memorie fit to reckon euill, and forget good, my will altogether gaine-ſtanding either to chuſe or doe good, and my affection led by it, my conuerſation loathſome to God and man, my thoughts both infinite and inſatiable to euill, my members weapons of vnrighteouſneſſe, my beſt actions the greateſt abhominations that minde can thinke, or tongue expreſſe. All the miſchances of that hereditary pollution and actuall tranſgreſſion which I am ſo propenſe and naturally willing vnto, as is the foule to flie, or the ſtone to goe downewarde, thou art I know a iuſt and righteous God, who

who will not iustifie sinners.

Lord.

Be of good comfort, sin is transgression of the law, I haue decreed a remedy from all eternity, promised immediately after the fall, and exhibited in the fulnesse of time, my Son Iesus Christ to performe a full redemption for thee, and all the elect; which hee perfotmed in obedience to mee the Father, in comming to redeeme and take thy nature vpon him, made obedient to the lawe in fulfilling it perfectly, which thou hadst broken, and in vndergoing the punishment due

Gal.4.4

Esa.53

due vnto thee, in obedience
Ro.5 19 I say, in humility at his nativity and whole life, suffering all the miseries that sin had drawne vpon thee, in his body, hunger, colde,
Mat.11.13 pouerty, &c. in soule ignorance, temptation, faintnes, and then his death, the paines wee had deserued, but specially in his soule, griefe for the sinnes of the worlde, when hee pleadeth himselfe before my iudgement seate as guilty, for thee, who had neede of his
Luk. 22.44 owne creatures, the Angels to comfort him, withdrawing of the Diety for the present, my curse vpon him for sinne, the power
Gal.3.10 of Sathan preuailing for a time, the horror of beeing ouer-

ouerwhelmed with my heauy wrath for thee, his detaining vnder the power & ſorrowes of death, theſe, and much more done in his humaine nature, accompanied with the merit and efficacie of the diuine nature, made them meritorious for thy ſaluation, belecue in him, and thou ſhalt paſſe from death to life. Mat.27.46 Heb.5.7 Rom.6.6

Soule.

O well is mee, that the curſe of the lawe is deriued from mee vnto Chriſt, that my nature beeing etuſifyed with him, corruption in it may bee aboliſhed, not to ſerue ſinne hereafter, that hand writing of my ſinne

is cancelled, and ſhall not come to remembrance before thee, the ſpots of my ſoule purged by his blood, by the which, the eternall teſtimony of grace is ratefied vnto mee, now ſin, and death, and the diuell, that hath the rule of death, is deſtroyed: thou haſt deere Ieſus not onely not beene holden by the ſorrowes of death, but alſo hath obtained a glorious conqueſt by thy reſurrection, ouer all thy enemies, Satan, power of hell and ſinne, in taking away his ſting and guiltineſſe, thereof, the rage and fury of the ſame in weakening the force, and eating out the corruption thereof, death it ſelfe alſo, and the do-

Heb.14.15

Heb.9

Ro.6.20

1.Co.15.5

Ro.7.24

Ro.6.21

dominion thereof by the ſame meanes are ſubdued, and in the place of theſe there is recouered vnto vs the fauour of our GOD whoſe children we are become in Ieſus Chriſt, who giueth faith, peace of conſcience, and ioy in the holy Ghoſt, vnto them whereby they become fruitfull to all good works, and in the end ceaſing from all ſinne, by him do attaine eternall glorie in the heauens,

Ro.5.14

2.Cor.5

Col.1.20

1.Ioh.3.1

Ro.5.1

Lord.

Yea and in heauen thou ſhalt be deliuered from all ſorrow, haue perfect knowledge with me, perfect righteouſneſſe and holineſſe neuer

Ro.7.17

uer to be changed, fulneſſe of ioy, immediate fruition of, and coniunction with mee, perfect loue, triumph ouer all enemies, where I ſhall be all in all, crowning thee and all the elect with eternall happineſſe & bliſſe for euermore.

Pſa.16

1.Cor.13.

1.Cor.15

1. Pet. 1.4

Soule.

And the Lord ſhall deliuer mee from euery euill worke, and will preſerue me vnto his heauenly kingdome, to whom be glory for euer and euer, *Amen.*

2.Tim.4 18

A HEAVENLY, AND comfortable Mould of *Prayers:*

Full of feeling, tending to the *calming of the conſcience, for* ſinne; and all other incidents in this wretched life, for *the benefit of all eſtates, and degrees of people,* whether by Land or Sea.

BIBLIOTHECA BODLEIANA

IAM. 3.
If any man be afflicted let him pray.

LONDON,
Printed by *Nicholas Okes*: for *Daniell Speed,* and are to bee ſold at his Shop vnder S. *Mildreds* Church in the *Poultry.*
1618

A Prayer for Mun-day at Morning.

The houſhold being aſſembled, the Maſter thereof, or *he that ſhall be made the mouth to God-ward, ſhall with all holy behauiour ſay,*

Come let vs worſhip, & fall downe, & kneele before the Lord our Maker. Pſa.95.6

The houſhold beeing aſſembled, ſhall pray as followeth.

LORD our God, true, iuſt and merciful, who can vnderſtand his faults? Pſa.19.12

wee come confeſſing and mour-

Pſa.38.9

Pſa.51.5

Pſa.73.22

Luk.12,47

mourning in the ſenſe of them, pouring out our whol defire before thee with plentie of teares, and bitter lamentations, and our ſighing is not hid from thee; for wee were borne in iniquity and in ſinne haue our mothers conceiued vs: how corrupt are our faults? our thoughts vaine? our words idle? & actions prophane? O what good haue wee omitted? and what euill haue we committed? how fooliſh and ignorant are wee? yea beaſts before thee; and while we know thy wil, we prepared not our ſelues, neither did according vnto vnto it: O Lord how many ſinnes and puniſhments haue wee beene heretofore

ſubiect

ſubiect too? how grieuous and heauie are they we preſently groane vnder? Oh keepe vs deare Fathe from preſumtpuous ſins, let them not raigne ouer vs: we and our fathers behaued our ſelues proudely, and hardned our necks, but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering, and of great mercy, yet forſookeſt thē not: our Kings, Princes and people haue ſinned againſt thee, yet compaſſion and forgiueneſſe is in thee, O Lord our God, albeit wee haue rebelled againſt thee: and now our God, what ſhall we ſay after this? for wee haue forſaken thy commandements, therefore abhorre

Pſa. 19.13

Neh. 9.16

Dan. 9.8 9

Esd.9.10 abhorre wee our ſelues, and acknowledge vs worthy to bee cut off for euer: wee

Iob.17.6 yeeld our ſelues to thy chaſtiſement, for our iniqui-

Pſa.38.4 ties are gon ouer our heads, and as a weighty burthen they are too heauy for vs, wee are pricked in our hearts therefore, and what ſhall we doe? O Lord our God, moſt deare Father, our onely refuge is to fly vnto thee in Chriſt, hungring and thirſting after the leaſt drop of mercy, which wee doe preferre before all earthly comforts in the world; intreating thee boldly and conſtantly in faith, to grant it; wating diligently and patiently, vntill thou anſwer vs, and raiſe ſome meaſure

ſure of ſenſe and feeling thereof in our hearts and ſenſes, wee call thy mercies of olde to memory, how often grace hath been ſhewed vs from thee our God, whē thou didſt lighten our eyes, and giue vs a reuiuing from our ſinnes; wherefore moſt holy father, we begge moſt earneſtly thou wouldſt giue vs now alſo ſtrength in Chriſt to forſake ſinne in time to come, for in heart we thoroughly purpoſe neuer to commit the like ſins againe, bnt thorough thy grace to be changed by the renewing of our mindes; to be feareſull of all occaſions of ſinne, and wiſely hereafter to decline from ſinne, and to bend all our ſtrength

Rom. 12. 2

ſtrength ſpecially againſt our beloued ſinnes, O wee heauily complaine of our weakeneſſe, dulneſſe, deadneſſe, and inability to any Chriſtian vertue, yet will we by thy power be ſtrengthened to loue, out of a pure heart, of a good conſcience, and of faith vnfained, and conſtantly endeauoure to bee found in thy Sonne Ieſus Chriſt, and to feele the power of his death and reſurrection, in ſubduing of all our ſinnes and wickedneſſe, that the life Chriſt our Sauiour may appeare in our mortall bodies, and that not we, but Chriſt may liue wholly in vs, that wee may liue by faith in thy Son, who hath loued vs, and giuen

1. Tim. 1. 5

Phil. 3. 9

Gal. 2. 19

giuen himselfe for vs: for his sake, grant O deare Father, that wee may practise these Christian vertues, to the which wee finde our selues most aduerse and contrarie, that by thy grace wee may obtaine such victory and conquest ouer our most grieuous temptations and perturbations, and violence of sinne, as that wee neuer fall into them againe, and that albeit we finde in our selues proneneſſe, and aptneſſe to fall into some of these transgressiõs yet work in vs a godly resolution, & holy strife against them, groaning and panting vnder the loathsome burthen of vitious corruptions, for this cause O heauenly Father

ther, inſpire in vs humble and ſubmiſsiue mindes, to the power of thy worde, that wee may out of it haue our hereditary pollution diſcouered, and our corruptions more and more purged thereby, euer ſighing for the day of our diſſolution, and looking for the day of our Lord Ieſus Chriſt, to our immortality, to whom with the Father and holy Ghoſt, wee render glory, praiſe, and dominion now and euermore.

On Munday Euening Prayer.

O Lord God, deare Father in Ieſus Chriſt, repentance is thy proper & peculiar

peculiar gift, which thou giueſt to all them that aske it of thee in faith, for as by nature wee haue it not, and therefore doe renounce our ſelues, ſeeing euery good gift is from aboue, from thee the father of lights, ſo the time of repentance is in this life, and here while we may. it muſt bee obtained with all ſpeedy diligence, for (alas) the longer we delay and deferre, the harder it is to bee got, and more doubtfull it doth proue to be had: the fitteſt time O Lord, is immediately after the ſinne is committed, and while it is called to day, leaſt wee be hardened thorough the deceitfulneſſe of ſinne: our time here is as a

Iam. 1.5.6

Heb. 3.12

Psa.90.9

a thought, it is cut off, and quickly doe wee flie away, wherefore deare father, we confesse the greatnesse of our sinnes committed by vs this day, how infinite in number, how dangerous & and deadly to our soules, how offensiue to them that are without, and to them also that are in Iesus Christ; wee acknowledge them,

Ioh.1.9

thou art faithfull and iust to forgiue vs them, and to cleanse vs from all vnrighteousnesse, wee submit our selues O Lord our God, willingly to thy rebukes & chastisements, which iustly

Iam.4.9.10

thou mayest lay vpon vs, for the taming and subduing of our sinnes, wee sorrow and weep for them, our

our laughter is turned into mourning, and our ioy into heauines, we caſt downe our ſelues before thee O God, that thou mayeſt lift vs vp, and open our eares by our correctiõs: that our vncircumſied hearts may be humbled, and wee willingly beare the puniſhments of our iniquitie, O when wee cõtemplate the incõprehenſible, infinite, and glorious Maieſty of thee our God, whom wee haue ſo heauily offendee, in doing ſo many, ſo great, and haynous wickednes, in ſinning againſt thee, againſt thee only haue wee ſinned, and done euill in thy ſight; O the vilenes and abiectneſſe of man, that durſt thus commit ſuch wic-

Iob 33. 26.

Leu. 26. 41

Gen. 39. 9

Pſa. 51. 4

kedneſſe againſt thee, O God, how feareful by reaſon of our manifold iniquities, is our condition vnder Satan, for of whomſoeuer a man is ouercome, euen to the ſame hee is in bondage, beſides the dangers wee haue incurred by our ſinnes, euen all the plagues and curſes temporall & eternall, that are written in thy booke: wherefore O moſt heauenly Father wee moſt heartily entreate thee, to remember the riches of thy mercie, in prouiding ſo excellent a remedy againſt ſin, as the pretious blood of thy onely and dearely beloued Sonne: as of a lamb vndefiled, and without ſpot, when nothing elſe in the world

Rom. 6.6
Ioh. 8. 34
2. Pet. 2. 19
Deut. 29
1. Pet. 1. 8

world was auaileable thereto, whoſe ſacrifice is daily and hourely effectuall vnto vs, timouſly preuenting ſin, carefully furthering, and diligently ſanctifying our cõuerſation from impiety, his blood cleanſeth vs from all ſinne, hee is the head of his Church, and ſauour of his body, leading vs by the guidance of his ſpirit to perfection, O how excellent is the eſtate of them that are in thy Sonne? how many benefits and priuiledges haue they? hee died for our ſinnes, and roſe againe for our righteouſneſſe, hee aſcended on high, and ledde captiuity captiue, and if we now ſinne (as wee cannot elſe doe, and wo is vs therefore)

1.Ioh.1.7

Eph.5.23

Eph.4.8

fore) we haue an aduocate with thee O Fa:her, euen Ieſus Chriſt the righteous: O how vnthankefully of-

1.Ioh.1.8 fend wee againſt the blood of this thine annoynted, in

Eph.4.1 not walking worthy of the ſame, but treading vnder foot thy Sonne, and coun-

Heb.10.29 ting the blood of the coue-uenant (ſo much as in vs ly-

Eph.4.30 eth) as an vnholy thing, wherewith wee were ſanctified, do ſpight and grieue the ſpirit of grace, dulling, yea oftentimes quenching thy ſpirit in vs: thus liuing in ſinne, we diſhonor thee, but maruailous, yea wondrous is thy patience, it is thy mercyes that we are not

1.Theſ.5 conſumed, becauſe thy cõpaſsions faile not; and therfore

fore when we conſider deer father, how ſmall the number of thoſe is, which ſhall bee ſaued, and that many ſhall ſtriue to enter in, but ſhall not be able; and doe meditate vpon thy iudgements, from time to time & ſtill continually inflicted vpon the world for ſinne, and that if the righteous ſcarcely ſhalbe ſaued, where ſhall the vngodly and ſinners appeare? whither ſhal wee flye from thee? O wee haue recourſe vnto thy mercie, O forgiue vs therefore all our ſinnes and offences, for his ſake who was crucified and did hang on the tree for vs, O giue vs thy grace, that wee may grow more and more therein, that

Ro.1.4

Lam.3.12

Luk.13.23

1.Pet.4.8

Act.2.36

wee thinke often of our end, and of the fearfull day of iudgement, that ſinne may haue little reſt in vs, but that wee may reſt in thee, this night, and euermore, through Ieſus Chriſt thy Sonne our Lod, to whom, with thee, and the holy Ghoſt, wee giue all glory, praiſe, and thankeſgiuing, now and euermore, *Amen*.

A Prayer for Tuſeday at Morning.

O Lord God, eternall and euerlaſting Father, with heuay griefe, & loathſome deteſtation of our ſinnes, wee confeſſe them all vnto thee, O ſearcher of the heart and raines, there

Rom. 7. 15

there is not any creature, which is nor manifeſt in thy ſight, but all things are naked and open to thy eyes, we acknowled them (although our knowledge herein bee too ſhort) and doe yeeld our vnſearchable hearts vnto thee, O God, blaming that corrupt fountaine of our hearts againſt our ſelues, vnto thee, who art ready and able to forgiue. O Lord vnto vs appertaineth open ſhame, but righteouſnes belongeth vnto thee, wee are not worthy of the leaſt of all thy mercies, wee deteſt our waies, and couer our faces, yea groane vnder the body of ſinne, and deſire to bee rid of it, and more care-

Heb 4.13

Pſa.32.5

Dan.9 7

Ro.7.11

fully hereafter to pleaſe thee, wee haue felt thy puniſhments, and diſpleaſure, often before for ſinne, and therefore now wee cannot ceaſe crying out againſt our corruptions, and rebellions, O Lord wee cannot mourn enough at our priuy motions and prouocations to ſinne, wee beare the traytor in our boſome, which giueth way vnto the temptation, which wee cannot of our ſelues ſubdue and captiuate, and O Lord, we haue no certainty of our life, if to day, yea euen this houre thou wilt call vs, neither yet the aſſurance of the renewing and returne of thy mercie, which oft we haue refuſed, diſdained and con-

Iam.1.14

contemned: Oh that wee ſoone, yea now, heartily repent, and earneſtly conuert, the ſurer would be our acceptance, and the more cõfortable our after conuerſation, but O thou Sonne of *Dauid* haue mercy vpon us, O thou pittifull *Samaritain*, take vs vp, not halfe, but altogether dead in ſinnes & treſpaſſes; make vs liue the life of grace, that wee may haue our conuerſation in heauen, from whence wee looke for thee the Sauiour, that wee may walke worthy of the Lord, and pleaſe him in all things, beeing fruitfull in all good works, and increaſing in the knowledge of our God, in dying to ſinne, and liuing to righ-

Pro.1.24

Phil.3.20

Col.1.11

teouſneſſe, that wee may finde fauour, grace, peace, and contentment both with God and man, caſting away euery thing that preſſeth downe, and renouncing our eſpeciall ſinnes, which hang ſo faſt vpon vs, for this cauſe O Lord, make vs ſurrender our hearts vnto thee, and let our eyes delight in thy waies, for if there be a willing minde, it is accepted according to that wee haue, and not according to that wee haue not, keepe our ſoules therefore, that they be not couered with the ſpirite of ſlumber, and ſleeping in ſin, but that wee may ſtand vp from the dead, and thou wilt giue vs light: take from

Heb.12.1

Pro.23.26

Eſa.29.10

from ſtupidity, and ſenſeleſneſſe, ſpirituall blindneſſe, and hardnes of heart, that wee may walke circumſpectly, redeeming the time which we haue loſt, and alwaies be watchfull ouer our ſelues, that we may auoide preſumption, by meditation of thy iuſtice, and deſpaire, by quickneſſe and liuelineſſe out of thy word; for apprehending thy comfortable promiſes, make vs hide them in our hearts, that wee may not ſinne againſt thee, keepe vs that we may doe all things as in thy preſence, and neuer yeeld to the inward rebellions and deceitfulneſſe of the heart, but wraſtle by thy grace againſt the backewardneſſe thereof

Eph.5.14

Pſ.119.12

thereof, that wee may daily offer it vppe as a ſacrifice of obedience vnto thy Maieſty, regarding and accounting all things but loſſe and iudging them to bee dung, that wee may win thy loue and fauour, and ſo liue in the time of our perigrination here, that we may continually feare our ſelues, & haue a holy icalouſie of all our beſt actions, that when the chiefe ſhepheard ſhall appeare, wee may receiue an incorruptible crowne of glory, which is promiſed them that growe in grace, & in the knowledge of our Lord & Sauior Ieſus Chriſt, to him be glory, both now and for euermore, *Amen*.

1. Pet. 5. 4

2. Pet. 3. 14

A Prayer for Tuſeday at Euening.

O Moſt louing and mercifull Father, if the beauty and flower of all our beſt actions, which is prayer, bee ſo ſinfully ſtained with our naturall corruption, (alas) how odious and abhominable are the reſt of our ſinnefull workes? thou findeſt no ſtedfaſtneſſe euen in thy ſeruants, and layeſt folly upon thy Angels: how much more on them that dwell in houſes of clay, whoſe foundation is in the duſt: thou haſt no need that any ſhould teſtifie of vs, for thou knoweſt what is in man, thou lighteneſt things that

Iob.4 18

Ioh.2.25

that are hid in darkneſſe, &
1.Co.4.5 makeſt the counſell of their hearts manifeſt; our hearts are deceitfull and wicked aboue all things,
Ier.17 9 who can know it? and if our hearts condemne vs, thou art greater then our hearts, and knoweſt all things: O what boldneſſe might wee haue
1.Ioh.3.20 towards thee, if our hearts condemned vs not, O what
Rom.7 treachery is in this our fleſh, O the continuall readineſſe
1.Pet.5.8 that is in Satan, that goeth about like a roaring Lyon, ſeeking to deuoure vs; and thou O Lord lookeſt down from heauen, and beholdeſt all the children of men, frō the habitation of thy dwelling place thou beholdeſt vs all that dwell in the earth:

thou

thou faſhioneſt the hearts of euery one, and vnderſtandeſt our works: O Lord aboue all things, giue vs an earneſt ſtriuing againſt our corruptions, a tenderneſſe of conſcience in all our actions, a lowlineſſe and humility in all our carriage, making conſcience of the leaſt ſinnes, keeping our ſelues from the occaſions, and all appearances thereof; and becauſe O Lord, thou haſt not appointed vs to wrath, but to obtaine ſaluation, by the means of our Lord Ieſus Chriſt, which died for vs, that whether wee wake, or ſleep we ſhold liue together with him: grant we beſeech thee, that we may entertain & ſtirre vp thy gifts which is

Pſa.33.13

1.Theſ.5

2.Tim. 1.6

is in vs, and the good motions thereof, let not thy ſpirit lye a ſleep in vs, keep vs from terrors in conſcience, from loathing, coldneſſe, and deadneſſe in Chriſtian duties, and exerciſes, diſcontentment and blindneſſe of minde, aptneſſe to fall into thoſe ſinnes again, which wee either abhorre, or by thy ſpirit haue heretofore conquered, that we may rouſe vp thy ſpirit, and labour more and more to be quickned in the inward man, euer making warre againſt ſome chiefe luſt of the heart, to get the maiſtery ouer it, that by experimentall conqueſt of our owne, wee may learne in time to conquer all the reſt, and

and becauſe our heart lyeth open to all temptations, grant wee beſeech thee O deare Father, that caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of thee our God, and bringing in captiuity euery thought to the obedience of Chriſt, that we may follow after righteouſneſſe, godlineſſe, faith, loue, patience, and meekeneſſe, that fighting the good fight of faith, wee may lay holde on eternall life, and now O Lord, thou art in this darkneſſe, of night our ſaluation and light, wee will beholde thy face in righteouſneſſe, and when wee awake, wee ſhall bee ſatisfied with thy image,

2.Co.10.5

1.Tim.5.11

Pſa.27.1

Pſa.17.15

image, wherefore our heart is glad, and our tongue re-
Pſa.169 ioyceth, and our fleſh alſo doth reſt in hope, and now the Lord deliuer vs from e-uery euill worke this night, and euer, & preſerue vs vn-
2.Tim.4 to his heauenly kingdome, through Ieſus Chriſt our Lord and Sauiour, to whom bee praiſe for euer and euer, *Amen.*

A Prayer for Wedneſday at Morning.

VVEE confeſſe O Lord God, moſt merciſull Father, that in vs,
Ro.7.18 that is in this our fleſh, there is no godnes, in ſuch bondage are we vnto ſinne, that while wee are about a-

ny

ny good (as very ſeldome alas wee are) euill is preſent with vs, and wee are led captiue thereto, yet Lorde by thy grace, wee ſtriue a-
gainſt that ſlauery in very Ro.7.25
great weakeneſſe, and wee thank our God througe Ieſus Chriſt our Lord, that wee in our minde, in ſome ſmall meaſure doe ſerue thy lawe, but in our fleſh the law of ſinne; for it is thou O God, which workeſt in vs both the will and the deede, euen of thy owne Phil.2.13
good pleaſure: wee haue had our conuerſation in times paſt (ſo miſerable was our caſe) in the luſts of our owne fleſh, in fulfilling of the fleſh, and of the minde; and wee are by nature the chil-

Ep.2.3 4.5 children of wrath, walking after the courſe of this world, and after the Prince that raigneth in the ayre, euen the ſpirit that now worketh in the children of diſobedience; but thou O God, who art rich in mercie, through thy great loue whereby thou louedſt vs, euen when wee were deade by ſinnes, hah quickned vs together in Chriſt thy deare Son our Lord: grant good God vnto vs a rectified iudgement, proceeding frō an enlightned and ſanctified vnderſtanding, wrought by a liuely faith thorough thy worde, that wee may meet together vnto a perfect man, and to the meaſure of the age of the fulneſſe

Eph.4 13

neſſe of Chriſt, vouchſafe gracious Father, according to the riches of thy glory, that we may be ſtrenthened by thy ſpirit, and comforted in all the faculties of our ſoules, that wee may know and proue the loue of thy beloued Sonne Ieſus Chriſt, that wee may be filled with all the fulneſſe of thee our God: giue vnto vs a ſanctified conſcience, keeping it ſenſible of the leaſt euill, deſiring to liue honeſtly, with a continull cheerfulneſſe of well doing, and holy ordering and diſpoſing of our affections, that we may ſet them on things that are aboue, and not on things which are vnder the earth: for crucifying of the fleſh, and

Eph.3.16

Heb.13.18

Eph.4.25

Ro.12.13

Deut.27.

Col.2.6.6

and natiue corruption ther-
of, and in building more &
more forward the new man,
that wee may wake a moſt
gracious conqueſt ouer our
moſt vnruly thoughts, in
fitting and conforming our
outwarde actions, to thy
moſt holy, acceptable, and
perfect will, and ſerue thee
the Lord our God with
ioyfulneſſe, & with a good
heart, for all thy bleſsings
beſtowed vpon vs both ſpi-
rituall and temporall, that
as wee haue receiued Ieſus
Chriſt our Lord, ſo wee
may walke rooted and built
in him, and ſtabliſht in the
faith, abounding therein
with thankſgiuing, to pre-
uent ſecurity: and giue thy
grace alwaies O deare Fa-
ther,

ther, that wee may ioyne
with this our faith vertue,
& with vertue knowledge, 2.Pet.1.5
and with knowledge tem-
perance, and with tempe- 6
rance patience, and with pa-
tience godlineſſe, and with 7
godlineſſe brotherly kinde-
neſſe, and with brotherly 11
kindeneſſe loue, that we be 14
not idle nor vnfruitfull in
the knowledge of our Lord
Ieſus Chriſt; that as this
ſame very day wee beginne
heere with thee, directing
our prayers as incenſe be-
fore thee, ſo by theſe means
an entry may be miniſtered
vnto vs aboundantly, vnto
the euerlaſting kingdome
of our Lord and Sauiour
Ieſus Chriſt: that when we
ſhall lay downe theſe our
taber-

tabernacles, we may receiue the end of our faith, euen the ſaluation of our ſoules; now the very God of peace ſanctifie vs throughout, and wee beſeech God, that our whole ſpirit, ſoule, and body, may be kept blameleſſe both this day, and vnto the comming of our Lord Ieſus Chriſt, to whom with thee and the holy Spirite, three perſons in one Godhead, we aſcribe all honour, maieſty, dominion, & power, for euer and euer, *Amen.*

A Prayer for Wedneſday Euening.

Pſa.95.6

LOrd God, heauenly Father, wee are come here to worſhippe, and fall downe,

downe, and kneele before thee our Maker, doe heere acknowledge with quaking and trembling ſoules, our wickedneſſe to be very great, and all the imaginatiõs of the thoughts of our hearts are not only euill continually, but alſo wee doe commit ſinne in tranſgreſsing thy holy law, yea the leaſt ſinne breaketh the whole law, and maketh vs guilty of the wages therof, which is eternall death, & endleſſe condemnation: O how filthy and loathſome is ſinne in the greateſt pleaſure, and moſt ioyful actions thereof; by birth, wee are altogether tainted, defiled, and polluted with corruption, and vncleaneſſe, &

1. Ioh. 3. 4

Iam. 2. 12

Iob. 14. 4

who can bring a cleane thing out of filthineſſe, we
Eph.4.29 are prone, and deſperately ſet to commit ſinne with greedineſſe, wee reioyce in doing euill (alas) we delight and repoſe our chiefe con-
Pro.2.14 tentment therein, although all the day long, thou O deare Lord, ſtretcheſt forth
Eſa.65.2 thy hand vnto vs, diſobedient and gaine-ſaying people, who hate to bee reformed and pluckt out of ſin, yea our beſt actions are but beautifull ſinnes, wee are all vncleane things, and all our righteouſneſſe is as filthie clouts, and wee all doe fade
Eſa.64.6 as a leafe, and our iniquities like the winde haue carried vs away: and we know good Lord, that hee that com-

committeth ſinne is of the Diuell, for the Diuell ſinned from the beginning, but for this purpoſe appeared thy Son, O God, that hee might looſe the workes of the Diuell, who was to that effect decreed from all eternity, promiſed immediately after our fall in *Adam*, but when the fulneſſe of time was come, thou O moſt mercifull father, ſent forth thy Sonne made of a woman, and made vnder the lawe, that he might redeeme vs that were vnder the lawe, that wee might receiue the adoption of thy ſonnes, who for vs hath obtained a glorious and meritorious conqueſt (his humaine nature being accom-

1. Ioh. 3. 8

Gal 4. 4. 5

panied with the efficacy of
Ro.5.14 that his diuine) ouer the curſe, dominion and rigour of the lawe, chaining vppe Satan, and deſtroying for
Gal.3.10 euer the power of hell, ſin, death, and condemnation: O Lord our God, what can
1.Co.15 wee render vnto thee for ſo great graces and benefites, wee will take the cuppe of
Ro.7.24 thankſgiuing, and call vpon thy name, O Lord for thy mercies ſake, grant vs a full aſſurance of our acceptation into thy fauour through Ieſus Chriſt, a conſtant deſire of the promiſed happineſſe, that wee may hunger and thirſt after righteouſneſſe; a cheerfull expectation, and wayting for all theſe
Mat.5.6 ioyes & ſpirituall bleſſings

thou

thou haſt bleſſed vs with in heauenly places, that wee may willingly reſigne our ſelues vnto thy holy obedience, embracing thoſe meanes which thou haſt offered for our ſaluation, that wee may truſt in the, and doe good, commit our way vnto thee, and caſt our ſelues vpon thee when all meanes ſhall faile, and reſt in thee, yea, euen hope in death, reuerently depend vpon the truth of thy promiſes, although wee cannot ſee them as yet accompliſhed, albeit they ſeem againſt all ſence and reaſon, & that this following night wee may not onely meditate of the true life of God, & day of reſurrection, and our a-

Eph.1.2

Pſa.37.3.9

Pro.14.32

Pſa.99.4

rising to iudgement to render account for the workes done in our flesh, whether they bee good or bad, but also may rest in the sweete bosome of thy portection, desiring at all times to bee loosed, and to bee with Christ; euer thinking the time of our departure to be at hand, and therefore to fight a good fight, to finish our course, and keepe the faith, that henceforth there may be laid vppe for vs the crowne of righteousnesse, which the Lord the righteuos iudge shall giue vs at that day, and not vnto vs onely, but to all them also that loue his appearing: which shall bee cloathed in white array, and whose names

Phil.1.23

2.Tim.6.7

names are written in the booke of life, purchaſed by the blood of our Lord Ieſus Chriſt, who treadeth for vs the vine preſſe alone, to whom with thee and the holy Spirit our comforter, be all praiſe, power, honor and glory, *Amen.*

A Prayer for Thurſday Morning.

O Eternall God, and euerlaſting Father, we from the bottome of our hearts do thanke thee for thy bleſſings ſpirituall and temperall, common & particular, that thou haſt predeſtinated vs before the world begã, elected vs to be in thy Chriſt adopted ſons,

called vs by thy ſpirit to this light of thy Goſpell, and giuen vs aſſurance in faith, of thy vnchangeable fauour, renewing in ſome meaſure this corrupt nature, and framing thy image in true righteouſnes, and holineſſe in our inwarde man, not making vs not onely capable of grace, in the ſoule of wiſedome, and ſpirituall knowledge; but alſo making ſome conformity in vs to thy will, in life and conuerſation, theſe bleſſings wee haue receiued of thee freely, beſide thy continuall prouidence, and ouer-ſight ouer vs this night by-paſt and all the daies of our life, Lord enlighten our mindes that wee may know all things

things in thee, and nothing any otherwiſe then as it commeth from thee, and as it hath relation to thee: for thou art all things in all, & all things do exiſt in thee, & therefore euery thing may be knowne in thee, & thou moſt mercifnl father known yea ſeene and felt in euery thing, euen in the leaſt and baſeſt creature: grant therefore, that we doe neuer reſt in any thing till wee come to thee, and now beholde wee approach to renew that ſoundnes, wherewith wee laide downe, that no roote of bitterneſſe breake out at the firſt of this day, and to prouide for holy and ſetled courſes in our callings all the day after, and ſo begin

a-new to liue the daily life of grace, that thy kindneſſe and mercy may follow vs all
Pſa.23.6 the dayes of our life, and now haue we laid our ſelues downe in peace, which was thy gift, & doe awake with the comfort there of, thy
Lam.3.33 mercies are renewed euery morning, if weſhould count them, they are more then the ſand, when wee awake we are ſtill with thee, good
Pſ.139.18 Lord aſsiſt vs that wee may daily weaken the olde man in vs, with the vitious luſts and ſinneful concupiſcences thereof, giue vs comfortable experience of this our corruption, that wee may be the more and more hnmbled in our ſelues, euer hungring and thirſting for that righte-

righteouſneſſe which is in Chriſt Ieſus, our Lord and Sauiour, weane vs from the loue of this world, and diſtruſtfull cares for temporall things, cõfirm our faith ſtedfaſtly in the prouidence of thee our God, for outward benefites; giue vs confidence and boldneſſe, euen to ſue to thy preſence, that wee may finde our life and powers quickned in holy duties, eſpecially in prayer, zeale of thy glory, humility, patience, feare, & loue, that hauing liuely experience of the power of Chriſt raigning in our mortall bodies wee may haue ſtrength to perſeuere vnto the end: for this cauſe quicken our deſires and purpoſes, for well-

well-doing, that wee may be humbled for our outwarde faylings and ſinnes, and inwarde vnreaſonable luſts, labouring more and more to diſcerne the deceitfulneſſe of the heart, and vnſearchablenes thereof, that wee may bee euer enflamed to redreſſe the ſame: grant O heauenly Father, that in our calling this day, aboue all wee may deſire to glorifie thee, ayme onely at thy loue, that wee may be ſtirred vp cheerefully to proſecute heauenly things, and euer renew our eſtate in Chriſt, by conſtant repentance, that beleeuing thy promiſes, and applying thē to our ſelues, wee may follow hard after the accompliſhment

pliſhment of them, by our obedience to thy commandements, root out of vs incredulity, and couetouſnes; that ſetting bonds to theſe earthly deſires, by true contentation, we may haue our eyes fixed continually vpon heauenly; purge out of vs hypocriſie & ſpiritual pride, keepe vs from the raigning ſinnes of this our time, that wee may follow conſtantly after the mark, for the high price of our calling in Ieſus Chriſt, knit our hearts vnto thee, that we may fear thy name, giue vs a hatred of all euill, and loue of righteouſneſſe, preuent in vs preſumption, that wee may worke out our owne ſaluation with feare and trembling,

Pſa.86.11

Gen.17.1

bling, that henceſotth wee doe not liue to our ſelues, but to him that died for vs, and roſe againe, and therefore reſigning onr ſelues, bodies, and ſoules, into thy hands O God, wayting for thy bleſſings vpon vs, in all humility and lowlineſſe, not ſacrificing to our ſelues, but giuing all glory to thee our God, for we are not worthie of the leaſt of all thy mercies, and all the truth which thou haſt ſhewed vnto vs thy ſeruants, vpon thee is our fruit found, who is like vnto thee that taketh away iniquities, and paſſeth by the tranſgreſſion of thy heritage, thou retayneſt not thy wrath for euer, becauſe mercy pleaſeth thee, thou wilt

Hab. 3

Gen. 32. 10

Hoſ. 13. 9

Mich. 7. 18

wilt turne againe, and haue compaſſion vpon vs, thou wilt ſubdue our iniquities, and caſt all our ſinnes in the bottome of the Sea, & that onely for the merits of thy dearly beloued Sonne Ieſus Chriſt, on whom thou haſt laid the chaſtiſements of our peace, and doeſt giue thy ſelfe in him, who is thy loue, and in whom thou art well pleaſed; to whom, with thee, and the holy Spirit, one very God immortall, inuiſible, infinite, and mercifull, wee render praiſe and glory both now and for euer. *Amen.*

Pſa. 52.

Zeph. 3. 17

A Prayer for Thurſday Euening.

O Eternall God, and euerliuing Father, wee here abaſe our ſelues before thee, in regarde of our vileneſſe, and alſo of the vnworthineſſe of the ſeruice wee doe performe, for wee haue not ſubdued euery imagination in vs, that exalteth it ſelfe againſt thee, neither cut off the power and cords of ſinne, our zeale is full of ignorance and ſelfloue, our religion repleniſhed with hypocriſie, our profeſſion with vaine-glorie, our well-doing accompanied with wearieſomnes, our faith with carnalneſſe, and

1.Cor.10.

Ioh.6

and our afflictions with impatiency, how ſluggiſh & remiſſe are wee in our callings? how haue wee been withdrawne in our vntamable luſts, wee haue not brought our thoughts in captiuity to thy obedience, wee receiue thy bleſſings with vnthankful hearts, neuer returning vnto thee praiſe; how haue wee waſted and neglected this ſo gracious a time of viſitation, wherein we might haue builded vppe our ſelues in thee, and practiſed good vnto others: how careleſly haue wee kept our hearts, giuing occaſion to Satan thereby againſt vs; how much lycence haue we yeelded to the tyrany of the flesh, Tit.2.12

ſleſh, in not liuing ſoberly, and righteouſly, and godly, in this preſent worlde: how weakely and feebly haue wee wraſtled againſt our corruptions, and which is moſt miſerable, cuſtome hath made vs ſo ſenſleſſe & paſt feeling, that wee cannot bee moued to beleeue that thy anger is ſo great, or our iniquities ſo hainous, or condition ſo wretched, as truely it is: and therefore wee are not affraid of thy Maieſty, who is a conſuming fire, wee doe not tremble at thy iuſtice, who will rewarde euery man according to his workes, for tribulation and anguiſh ſhal be vpon the ſoule of euery man that doth euill, neither doe

Eph.4.19

Heb.12.29

Rom.2.6

doe wee weigh and regard thy plentifull mercies, in knowing that thy bountifulneſſe leadeth vs to repentance, wherefore we humbly beſeech thee, to create a cleane heart in vs, and to renew a right ſpirit within vs; that we may more ſenſibly apprehend, how wretched, and miſerablh, and poore, and blinde, and naked we are; and now good God, according to the meaſure of that ſpirituall feeling, wee haue obtayned of thee, wee moſt entirely entreate thee, for Ieſus Chriſt thy Sonnes ſake, to forgiue all our ſinnes whatſoeuer, whenſoeuer, and whereſoeuer committed againſt thee, for by faith in his obedience

Pſa. 51. 10

bedience are we made righ-
Ro.5.19 teous, who is the end of the
lawe for righteouſneſſe vn-
to euery one that beleeueth,
Lord we beleeue, help our
vnbeliefe: hee ſuffered for
Rom. 10.4 vs ſuch miſeries as ſin had
drawne vpon vs, that hee
might ſanctifie them vnto
vs, both in the humility of
his natiuity, his whole life,
and his ignominious and
Heb.4.17 curſed death: O what grief
was it to him that he came
to his owne and his owne
receiued him not, but was
betrayed by them, and pla-
ced before thy iudgement
Luk.22 ſeate, O deare Father, as
one guilty for vs: let our
olde man O deare Father, be
crucified with thy Sonne,
that the body of ſinne may
be

bee deſtroyed, that henceforth wee doe not ſerue ſin any more; aboliſh for his ſake that hand-writing that was againſt vs, that our ſinnes may neuer come to remembrance before thee, who by his death hath ratefied the eternall teſtament of his grace vnto vs, for he was deliuered to death for vs, and is riſen againe for our iuſtification; for thine owne annoynted ſake O Lord, let the ioyfull light of thy fauour and countenance ſhine vpon vs, and be reconciled vnto vs, grant vs true faith in thy Sonne, that beeing iuſtified thereby before thee, wee may haue peace of conſcience with thee and our neighbours

Rom.6.6

Heb.9

Ro.4.25

bours thereby, that wee reioyce with ioy vnſpeake-
1.Pet.1.8 able, and glorie in the holy Ghoſt, and become fruitefull in all good works, and ſo by thee (our God) be made meete to be partakers of thee inheritance of the Saints in light, who hath deliuered vs from the power of darkneſſe, and hath tranſlated vs to the kingdom of thy deare Son, in whom wee haue redemption thorough his blood, euen the forgiueneſſe of ſinnes, now the ſame Ieſus Chriſt our Lord, and our God, euen the father which loued vs,& hath giuen vs euerlaſting conſolation, and good hope through grace, comforte our hearts this night

night and euermore: and ſtabliſh vs in euery worde and good worke, in whoſe name we call vpon thee as hee hath taught vs, ſaying: *Our Father &c.*

A Prayer for Friday Morning.

NOt truſting in our owne worthineſſe, for there is none, but in thy great mercies doe we preſent our ſelues before thee this morning, O Lord, in great weakeneſſe, to ſhew our thankefulneſſe for thy vnſpeakeable goodneſſe, ſo plentifully beſtowed vpon vs, moſt vndeſeruedly: for what are wee but wormes, and what is man that thou art Iob.25.6

art mindefull of him, or the ſonne of man, that thou viſiteſt him, wonderfully haſt thon made him in his mo-
Pſal 8.4 thers wombe, hee is the image and glory of thee O God, thou mighteſt haue equalled him him with the vglieſt and baſeſt creatures,
1.Cor.11.7 it hath pleaſed thee to ſpread forth the ſhadow of the wings of thy protection ouer vs this night, wee meditate in the dead of ſleepe to haue our ſoules taken away in thy anger for the offences committed the day before, and all the daies of our life, and ſuddenly to haue beene arrainged at thy tribunall ſeate, yet thou wilt not the death of a ſinner, but rather that he con-

uert

uert and turne vnto thee, and now thou haſt ſpared vs vnto this day, grant O gracious Father, that wee may euer meditate of the true life of thee our God, of the day of the reſurrection of theſe our bodies, when corruption ſhall put on incorruption, and of our riſing to that ſolemne and dreadfull iudgement: O Lord as thou haſt baniſhed this nights dardneſſe away (wherein wee had a ſweete repoſe and ſound reſt) that compaſſed vs: ſo grant we humbly beſeech thee, that inward light in minde by the riſing vnto vs of that Sunne of righteouſnes, thy Son, the Lord Ieſus Chriſt, that wee may mourne for

Ro.13.12 13.14

the ignorance and blindeneſſe that yet reſteth in vs, and others alſo; the night is paſt, and the day is at hand, vouchſafe wee may caſt away the workes of derkneſſe, and put on the armour of light: that wee may walke honeſtly as in the day, not in gluttony, or drunkenneſſe, nor in chambering and wantonneſſe, not in ſtrife and enuying, but that wee may put on the Lord Ieſus Chriſt: praiſing his mercy and patience, that yet wee liue to praiſe him, and are continued in life to make our election more ſure: ſuch is the conſtancy of thy loue towardes vs, O Lord God, Father euerlaſting, for whom

whom thou loueſt to the ende, day vnto day vttereth the ſame, and night vnto night teacheth knowledge: thou haſt O Lord ſealed vs to theday of redemption, and haſt giuen vs earneſt of the ſpirit of promiſe in our hearts, by the which ſpirit alſo, wee beholde as in a mirror thy glory, O Lord, with open face, and are changed vnto the ſame image from glory to glory, O when ſhall we fully enioy the ſame in that life to come? when ſhall wee ceaſe from all ſinne, & haue perfect knowledge of thee, perfect righteouſnes, and holineſſe, neuer to bee changed, fulneſſe of ioy, immediate fruition and con-

Ioh.13.1

Pſa.19.2

Eph.4.3

2.Co.1.22

Eph.1.13

2.Cor.3.18

iunction with thee our
Pſa.16 God, when thou ſhalt bee all in all, and triumph ouer all thine and our enemies; in that inheritance immor-
1.Cor.15 tall and vndefiled, and that fadeth not, reſerued in heauen for vs: O Lord giue vs the grace, that we may
1. Pet.1.4 keepe our ſelues in a holy temper, and peace of mind, by a conſtant courſe in all occurrents; and ſo prepare our ſelues vnto that crowne of glory, loking ſtedfaſtly vnto Ieſus the author and finiſher of our faith, to
Heb.12.2 breede conſtant affiance thereof; for this cauſe O Lord, let the glorious light of thy great Maieſty neuer departe from the inwarde eyes of our ſoules, that we may

may bee ſeriouſly affected with the ſenſe of our wants, benefits purchaſed by thy Son our Sauiour, and perpetually aſſiſted by thy ſpirit; to conſider the great and manifolde bleſsings which wee haue receiued from thee, to prouoke vs to thankefulneſſe, without which, all our prayers are vneffectuall, grant good Lord, we may ſeriouſly bewaile our neglect of prayer, and condemne our ſelues for our lip-labour, and cuſtomarie deuotions, our weariſomenſſe in well-doing, and our contentment with ſmall & little feelings, and finally we may reſt vpon the continual mediation of our bleſſed aduocate Ie-

ſus Chriſt, who continually maketh interceſsion for vs, and is now both praying for vs, and ready to preſent our prayers to the throne of grace, and to couer all the infirmities and faylings of them, with the mantle of his euerlaſting mercies, innocency, and holineſſe; to him therefore with the Father, and the holy Ghoſt, wee render all glory, praiſe, dominion, & thankſgiuing, now and euermore. *Amen.*

A Prayer for Friday Euening.

O Lord God, deare Father in Ieſus Chriſt, thy beloued Son our onely Sa-

Sauiour, wee thee from our very hearts, for the leaſt of all thy bleſsings (which are infinitely greater then wee can deſerue) as well as for the greateſt, and do as readily praiſe thee for thy mercies receiued, as wee were earneſt to ſue for the obtaining of them: and now we offer vnyo thee ſacrifice of praiſe, for the preſeruation of vs in our callings, which are thy ordinances impoſed on euery Chriſtian: Lord forgiue vs for ſtrayning our conſcience in the leaſt euill this day, giue vs thy merciſull aſsiſtance, that wee may cleaue to, & reioyce in the good teſtimony thereof; that in ſimplicity and godly pureneſſe,

Pſa.116 17

Heb.13.18

1.Co.7.21

with ſingleneſſe and contentment, by thy grace wee haue had our conuerſation in the worlde; conuincing the hollowneſſe and hypocriſie of the ſame, which is the moath of well-doing: keepe vs good Lord, from vncertaintie and dulneſſe in good things, preſerue vs from corruption in iudgement, and Apoſtacy in life. Inable vs to holde to the ende, and ſo obtaine the crowne: for this cauſe O Lord giue vs an inclination and reſolution of the heart to all goodneſſe, that wee may iuſtifie and beautifie
2.Pet.1.10 therby our profeſsió, giuing diligence to make our calling and election ſure, that in doing theſe things wee may

may neuer fall, and ſo bee deliuered from many inwarde pangs, and outward troubles : deare Father, grant wee may may euer haue righteouſneſſe in moſt precious account, proſecuting it with all zeale and courage, and reſt with delight and contentation in it, and practiſe the ſame, not onely as our knowledge informeth,but euen deſire beyond our knowledge perfection therein ; Lord make vs renounce Nature, and holde on thy Sonne Ieſus Chriſt by a liuely faith, and bring foorth the fruits of true righteouſneſſe in him ; giue vs good God a holy and ſettled purpoſe to ſerue thee, a plaine and ſound

dealing in our callings, daily repentance and coueuenanting with thee, for recouery of our decaies, make our hearrs daily to be informed out of thy word, that wee may worke continually as in thy preſence, with a full and ſtrong perſwaſi-
2.Co.1 10 on of thy loue, and plentifull experience of the ſame; and preferre it aboue all
Pſa.4.6 things whatſoeuer, & more and more be aſſured of our acceptation into thy fauour, that no trouble, or diſmay ouerwhelme vs with the weight thereof; but if it ſhall bee thy good pleaſure wee be aſſaulted on euery ſide, yet wee bee not in diſtreſſe, if in pouerty, yet not ouercome with pouerty, if per-

perſecuted, yet not forſaken; if caſt downe, yet periſh not; that euery where wee may beare about in our bodie the dying of our Lord Ieſus Chriſt, that the life of Chriſt may alſo bee made manifeſt in vs : vouchſafe vnto vs O Lord, the ſhield of true faith, whereby wee may beat back all the fiery darts of the Diuell, as carnall confidence, preſumption, ſecurity, infidelity, diſtruſt, and incredulity : giue vs a conſtant deſire of the promiſed happineſſe, purging and preparing our ſelues to it, perfect thy worke, in mortifying our ſinnes, preſerue thy graces in vs, with increaſe of new obedience ; ſuſtaine our hearts

2 Cor. 4 8

hearts againſt the deferring of thy promiſes, & in contrary tentations, make vs haue refuge vnto thee; to hold faſt the hope which is ſet before vs, which wee haue as an anchor of our
Heb.6.9 ſoules, both ſure and ſtedfaſt: confirme therefore our faith againſt infidelity, and
Iam.1.18 diſcontentment; our hope againſt deſpaire, our truth againſt errour; with the which, of thine owne will thou didſt begette vs, that wee ſhould bee as the firſt fruits of thy creatures: confound Satans kinghom, the worldes deceitfulneſſe, and our hearts doubtfulneſſe; inlighten our vnderſtanding with this ſauing knowledge of thee O God, confirme

firme & ſtabliſh our iudgements therein, quiet our conſcinces, ſubdue our wils and affections to thee, and grant vs thy mercifull concurrence, that wee may finiſh our courſe with ioy: now Lord wee make our prayers to thee this night in an acceptable time, euen in the multitude of thy mercies, O God heare vs, in the truth of thy ſaluation wee will therefore lie vs downe, and alſo ſleep in peace, for thou Lord only, maketh vs dwell in ſafety: to God the Father our Creator, to God the Sonne our Redeemer, to the holy Ghoſt our ſanctifier & comforter, we aſcribe all honor, power, and glory now and euermore, *Amen*.

Pſa.69.13

Pſa.4 8

A Prayer for Saturday Morning.

PRaiſed be thou O God, which haſt not put back our prayers, nor thy mercies form vs, our life (alas) is ſubiect to many fearefull breaches, and diſtractions, with many falſe ſhadowes, & appearances of good; for not onely doe we not ſhine as lights before others, but alſo in reſpect of our euill example, we are ſtumbling-blocks to them, we doe little alas, or rather nothing to edification, but to offence; Lord, wee heartily mourne for all our ſinnes, whereunto wee haue yeelded our ſelues this night, and

Pſa.67.20

Mat.5.16

1.Cor.14

and all our life time before, and do this morning renew our repentance and vowes vnto thee, more effectually then before; intending our callings more carefully and conſcionably then we haue done, labouring both to auoide the outwarde acte of ſinne, & to haue our hearts purged from the euill thoughts thereof: that wee giue no way to our corruptions, but bee maſters of them, and ſo bee free from the rage amd ſlauery of the ſame, which is the greateſt happineſſe in this worlde: for if wee ſay wee haue fellowſhip with thee and walk in darkneſſe, we lie, and do not truely; wherefore O Lord, grant that wee may poſ- 1.Ioh.1.6

poſſeſſe contrite and broken hearts for all our ſins, with remembrance of thee in our greateſt ſecurity, awake and rowſe vs vp from the dead ſleep of ſin, make vs deſire euermore carefully to ſerue thee, looking for and haſting vnto the comming of that great day of thee our God; by which the heaaens beeing on fire, ſhall bee diſolued, and the
2.Pet.3.12 elements ſhall melt with heate: O ſweete Father, make vs diligent now, that wee may bee found then in thy beloued Sonne Ieſus Chriſt, our Lord and Sauiour, in peace, without ſpot, and blameleſſe, hauing by thee increaſe of his grace in vs, experience of his raigning

raigniug in our mortall bodies, by whom wee ſhall haue ſtrength and aſſurance to perſeuere and continue to the end: for this purpoſe deare father, daily quicken our eſtate in Chriſt thy Son, by conſtant and ſerious repentance, that from thee our holy purpoſe being renewed, we likewiſe alſo receiue ſtrength to practice accordingly, make vs ouercome the world by thy power, which hindereth our groth in grace, preſsing vs downe, euen with our own weight: Enlarge our hearts, conſciences, wills, and affections, that all the members of our bodies may be enliued; reſtrain and bridle our corruptions, that wee may daily

daily weaken them, heartily loath them, and groane vnder them, keepe vs from deſpaire, and outwarde reproach, let not the time, multitude, and example of ſinne, draw vs away which doe commit ſin moſt greedily, and hide it moſt dangerouſly, let our hearts ſtill cleaue vnto thee, and to thy word; that by it daily ſent out of our ſelues, wee may obtaine new ſtrength in thy Sonne Ieſus Chriſt, to goe forward in well-doing, that diſcerning our inability thereto, wee may intereſt our ſelues in his pretious merits, that growing in grace, we may be perfected in glory; for the increaſe of glory, ſhall anſwer to the in-

increaſe of grace: Lord thou knoweſt, wee ſhall haue this day, as wee haue had heretofore, more tentations and oppoſitions of the world, humble vs, and make vs patient, that wee may by thy ſpirit preuailing in vs, be euen ioyfull in all our croſſes, aduerſities, and troubles whatſoeuer; charitable in iudging others, zealouſe ouer our ſelues, holy and vpright in our duties and callings, that wee may more and more feare thee, O great and glorious God, more and more humbled in thy greateſt mercie, more and more thankefull for the leaſt of thy bleſsings, whereunto we haue obtained a right only in Chriſt Ieſus,

Ieſus, who accepted of vs aboue the worth of our obedience, grant vs wee may be caſt downe by ſerious meditation of thy maieſty, power, and goodnes, as alſo of our owne vnworthineſſe; O how many are thy deliuerances from euill, preſeruations, and goodneſſe, acceptances of vnperfect ſeruice, renewing and increaſing of ſpirituall and temporall bleſsings, preuentions of wickedneſſe, which we acknowledge to be thy great mercies in vs, confeſsing therewith our manifolde wants, deſiring humbly, faithfully, continually, and conſtantly, ſupplyment of them, receiuing in the meane time euery preſent

Pſa.67.6

Pſ.62.11

ſent bleſsing, as ſteps and pledges in our right to heauen; power, and mercy belongeth to thee, O Lord, holy and feareſull is thy name, how gracious and mercifull art thou? ſlowe to anger, and of great kindneſſe, thou art good to all, and thy mercies are ouer all thy workes: teach vs to do thy will this day; for thou art our God, let thy good ſpirit leade vs vnto the land of righteouſneſſe, to thee therefore, with the Frther, and the holy Spirit, be glorie, praiſe, & honour, world without end. *Ameu.*

Pſa.111.9

Pſa.145.9

Pſa.143.10

A Prayer for Saturday Euening.

Pſ.118.27 LOrd there is riſen vnto vs, and wee haue apprehended light in darkeneſſe, wee haue waited the
Pſa.112.4 accompliſhment of thy promiſes, in thy light we ſhall ſee light, and now heauenly Father, wee renew this
Pſa.64.10 night the memory of the by-paſt dayes bleſſings, beſtowed vpon vs moſt vn-
Luk.17.10 profitable ſeruants, begging, yea more and more recounting that wee haue receiued, beſeeching thee to giue vs grace, that wee doe not doate or reſt vpon temporary things, but rather forget them in regard of

of the the things of the life to come: Lord grant vs true wiſedome, to thinke not ſo much what thou canſt giue vs, but what is fit for vs to receiue; neither ſo much on what wee want, as what wee haue aboue many of thy moſt dear children, neither yet what we haue, but how we haue vſed it, and yet not ſo much what wee haue, as what we may haue if we doe beleeue, be thankefull and obedient vnto thee: how deare therfore are thy thoughts vnto vs O Lord? how great is the ſumme of them? if we ſhould count them, they are more then the ſand, when wee awake, wee are ſtill with the; for when we called Pſ.139.17

led, then thou heardeſt vs, and haſt increaſed ſtrength in our ſoules; thou art our God, heare O lord the
Pſa.138.3 noyſe of our prayers, O Lord God, the ſtrength of our ſaluation, thou art our
Pſ.140.6.7 hope, and our portion in the land of the liuing, let vs
Pſa.142.5 heare therefore thy louing kindneſſe in the morning, for in thee is our truſt: ſhew
Pſa.143.8 vs the way that wee ſhould walke in, for we lift vp our ſoules vnto thee, deliuer vs O Lord, from all danger of body and ſoule, this night and enermore: for we hide vs with thee, and bleſſed is
Pſa.146.5 hee that hath thee the God of *Iacob* for his helpe, whoſe hope is in the Lord his God, who is neare vnto all that call

call vpon, yea vnto all that call vpon him in truth; thou wilt fulfil the desire of them that feare thee, thou wilt also heare their cry, and thou wilt saue them; thou preseruest all them that loue thee, all flesh shall blesse thy holy name for euer and euer: what a prerogatiue is this thou granteſt vnto vs, O heauenly Father, to attaine vnto by thanksgiuing, in that thou O God art the receiuer, and we the giuers vnto thee: and how much better it is to giue then to receiue and how small a tributerequireſt thou for al thy benefits; teach vs remember what wee haue receiued & heard, to hold it fast and repent, leaſt thou come on vs Psa.145.18 Psa.116.12

Phil.4.24 as a theefe in the night, and it may bee this ſame night, for we doe not know what houre thou wilt come, but Lord faithfull art thou, which haſt called vs to the fellowſhip of Ieſus Chriſt our Lord, who will alſo do it, for thy gifts are without repentance: yea, and wee haue thy Chriſt interceding
1.Cor.19 for vs at this time, that our faith faile not; and thy holy Spirit whereby we doe call
Luk.22.25 *Abba* deare Father, doth abide with vs, and ſhall continue vnto the worlds end: deare father, whome thou
Ioh.16.14 once loueſt thou loueſt to the ende, and wee are married vnno thee in holineſſe and righteouſneſſe, becauſe it is thy pleaſure and will, we

we are vnited vnto thy Son
our head, and giuen to him Ioh.13
of thee, and therefore wee
are ſure none ſhall take vs Hoſ.2
out of his hands, grant vs
therefore euerlaſting Father Col.2
according to the riches of
thy glory, that wee may be Ioh.17.17
ſtrengthened by thy ſpirit
in the inward man, that thy Eph.3.10
Sonne Chriſt may dwell in
our hearts by faith, and we
being rooted and grounded
in loue, may be able to cō-
prehend with all thy Saints
what is the bredth, and
length, and depth & height,
and to know the loue of thy
deare Sonne Ieſus Chriſt,
which paſſeth knowledge,
that wee may be filled with
all fulneſſe of thee our God,
vnto thee therefore that is

able to doe exceeding aboundantly aboue all that aske or thinke, according to thy power which worketh in vs, be praiſe in the Church of Ieſus Chriſt thoroughout all generations, for euer *Amen.*

A Prayer for Sunday Morning.

Hoſ.14.4

O Lord our God, wee this day returne vnto thee, who haue fallen by our owne iniquity, now a-

Cant.3.4

gaine doe wee take hold of thee, & will not leaue thee: wee feele in this our recouery, the vndoubted grace of thee our God, in the experience of theſe ſenſible

Luk.11.22

combates within vs, of the flesh

fleſh and the ſpirite, which are conſtant teſtimonies, & ſure ſealings, of our begun regeneration: now are wee merciful! Father aſhamed of our faults, and do here this day prõmiſe to bee more fearefull of our ſelues, and not ſo venturous vpon the occaſions which are the borders of ſin, which haue alſo leſſened thy grace oftentimes in vs; but O Lord our God, hide thy face from our ſinnes, and put away all our iniquities, caſt vs not away from thy preſence, & take not thy holy ſpirit from vs, reſtore vs to the ioy of thy ſaluation, and ſtabliſh vs with thy free ſpirit, whõ wee haue (alas) ſo often grieued, eſpecially on the

Mat.26.75

Pſa.51.9

ſolemne day of thy Sabbath,
Eph 4 wee haue polluted and pro-
phaned the ſame, making
vp thereby our tranſgreſſi-
Eſa.56.2 on of the whole lawe, wee
haue hypocritically profeſ-
ſed, without any benefite
heard thy word, ſo that iuſt-
ly thou maieſt deny vs the
good occaſion of this daies
reſt, for the which we haue
deſerued to bee henceforth
ſecluded from ſo ſeaſonable
opportunity and viſitation,
thou haſt offered vnto vs,
that by hearing wee ſhould
heare and not vnderſtand,
and by ſeeing wee ſhould
ſee and not perceiue, yea
Mat.13 14 our hearts doe waxe fatte,
and our eares dull of hea-
ring, leaſt we ſhould vnder-
ſtand with our hearts, and
returne

return that thou maiſt heale vs, giue vs therefore thy grace to rightly eſteeme of this ſo great a mercy, and ſtrengthen vs this day to ſanctifie and appropriate it to the right end, to a ſpeciall manner of hearing thee according to thy lawe, that wee ſhake off all impediments whatſoeuer, which may with-holde from the publique and priuate duties of vnfained godlineſſe, in keeping our hands from doing euill, and choofing the thing that pleaſeth thee, & taking holde of thy couenant, that thou mayſt make vs ioyfull in the houſe of prayer, and accept of our ſacrifices of prayer & thankfulneſſe, vpon that thy holy

Eſa. 56.4

altar, euen Ieſus Chriſt our Sauiour, that we may turne away our feete from doing our will on thy holy day, & call thy Sabbath a delight to conſecrate it as glorious to thee, O Lord; honoring thee, not doing our owne wills, nor ſpeaking a vaine word: and albeit we ſhall be aſſaulted O heauenly father, with many lets and incumberances, to perform this obedience, yet giue vs thy holy ſpirit, that we may preferre it to whatſouer motions ſinne, Sathan, the fleſh, or the world ſhal ſuggeſt to the contrary, euer directing our minde to the contemplation of that euerlaſting Sabbath, when from moneth to moneth, and Sab-

Eſa.58.13

Eſa.66.23

Sabbath to Sabbath, al fleſh
ſhall come to worſhip be- Ier.17.21
fore thee: giue vs therefore
O heauenly Father, thy
grace to ſequeſter our ſelues
from all kinde of ſeruile ac-
tions, and outward imploy-
ments, with all froward af-
fections and luſts, that we
may ſtudy to enter into that
reſt with thy people, and
ceaſe from our owne works,
as thou O Lord didſt vnto
thine: bleſſed God, ſtrike
in our hearts in time of prai- Heb 4.10
er, a reuerent eſteemation
of thy glorious Maieſtie, a
feeling of our defects, and
giue conſtant faith in thy
ſweete promiſes, faithfull
remembrance of thy recei-
ued bleſsings, louing and
charitable affections to-

wardes our neighbours, and grant vnto vs merciſull Fa-ther, while wee heare, a wide and open heart to re-ceiue, and holy ludgement to diſcerne, lowlineſſe in minde, feeling in the inward man, and ſtability in the memory, and euermore in thy ſeruice beſtow on vs an humble ſoule, an hungring and thirſting heart, that the blood of the Lord Ieſus Chriſt which thorough the eternall ſpirit offered him-ſelfe without ſpot to thee our God, may purge our conſciences frō dead works to ſerue thee the Lord: vouchſafe on vs an vnfai-ned loue to thy word, that wee may lay it vp and hide it in our ſoules, and euer ſancti-

Heb. 9. 14.

ſanctifie our thoughts, that our whole meditations may be thereon, and practiſe the ſame in life and conuerſation, that all men ſeeing our good workes may glorifie thee our heauenly Father, to thee therefore, with the Sonne, and the holy Ghoſt, we render all glory, praiſe and dominion, both now & for euermore, *Amen.*

A Prayer for Sunday Euening.

GLory, praiſe, and honour, bee vnto thee moſt mercifull and heauenly Father, who haſt appointed this ſpeciall day and miniſtry of thy word, for our inſtruction: O Lord, grant we.

wee may feele our knowledge increaſed, our faith ſtrengthened, our ſoules, mindes, and conſciences, aboundantly thereby refreſhed, good God thou haſt promiſed that if any lacke wiſedome thou wilt giue it him, yea & all other things in and with thy Chriſt; we beſeech thee therfore make thy holy worde a power of life vnto life vnto vs, yea a power of ſaluation vnto vs that beleeue in parte, yea Lord wee beleeue, we pray thee helpe our vnbeliefe: for wee are fraught with blindeſſe and error, our affections frowarde, peruerſe, and diſordered, and reprobate to any good worke by nature, make vs good Lord

new creatures, that as new borne babes we may deſire the ſincere milk of thy word that we may grow thereby: annoynt our eyes with the eye-ſalue of thy holy ſpirit, Lord ioine to thy word that penetratiue vertue to pierce and finde out our ſo pregnant corruptions: for it is liuely and mighty in operation, and ſharper then any two-edged ſword, and entereth through, euen vnto the diuiding aſunder of the ſoule and the ſpirite, and of the ioynts and marow, & is a diſcerner of the thoughts and intents of the heart, Heb.4 12 which we beſeech thee by thy word to diſcouer, rip vp and ranſacke to the bottome, giue vs a lowly heart

to

to make a lowly vſe of reprehenſions out of thy worde, and apply them earneſtly to our ſelues, that the righteous may ſmite vs, which is a beneſit, and reproue vs which is as pretious oyle that ſhall not breake our heads, that by them wee may be reclaimed from our froward & backwarde wills: and becauſe good Lord our remembrance of good things is very ſhort and faileable, and doth reſerue very few good things againſt the houre of temptation, & day of death: make vs good Lord careſull euer to heare, meditate, pray, and conferre, giuing alwaies thankes with a plyable obediẽce to thy lawes, that

Pſa.141.5

that in ſpirituall diſcretion, and heauenly wiſdome, we may conſummate our perigrination here, and worke out our ſaluation with feare & trembling: by thy grace eſtabliſh our hearts in thy truth, that wee be not tarried about with euery light winde of doctrine, but that wee may lay holde on the good, labouring daily to be led on to perfection: and moſt gracious Father, make vs not onely to ſee and feele our owne defects, but giue vs a heart to lament them, Lord freely and finally pardon them, for Ieſus Chriſt thy deare Sonne ſake, moiſten and water our hard & dry hearts, with the dew of thy heauēly bleſſings, ſhoure them

them downe vpon vs, for lightning of our minds, ſetling of our iudgements, cõforting of our ſoules, and reformation of our miſ-behauiours, grant we may yeeld a full aſſent to the truth of thy word, not meaſuring it after the crooked rule of our miſ-leading affections, that wee be not of thoſe which make a ſhow of religion but deny the power thereof, and wee beſeech thee for thy tender mercies ſake, this night to ſubdue the fleſh, which luſteth againſt the ſpirit, confound Satan, aduerſary to our ſaluation, and keep vs againſt the example of the worlde, which is ſet in euill; that we may neuer be wearie to beginne where

where wee left off in well-doing, neither yet breake off where thou requireſt continuance of obedience, but goe from faith to faith, like the way of the righteous, which as the light ſhineth more and more vnto perfect day, ſo ſhall wee glorifie thy name and our owne ſoules be ſtrengthened, the weake ones by our example bee confirmed and edified, the vnruly admoniſhed, the feeble-minded comforted, and be patient toward all men, and ſhall diſſolue from hence in thy fauour, whilſt now we liue in thy feare, hauing in our mouthes a new ſong of thankſgiuing occaſioned by thy new bleſſings day by day

Pro.4.18

Phil.5.14

day, & heauenly graces be-
beſtowed vpon vs in Ieſus
Chriſt our Lord and onely
Sauiour, to whom with
thee and the holy ſpirit, be
praiſe, and glory, for euer-
more *Amen.*

A MEDITATON of the *Mercy* and *Iuſtice of God*:

Againſt declining either *to the left or right hand, in* preſumption or deſpaire that wee may leade an euen courſe in *Chriſtianity*.

LONDON,
Printed by *Nicholas Okes*, for *Daniel Speed*; and are to be ſold at his Shop vnder S. *Mildreds* Church in the *Poultry*.
1618.

To the Right Worſhipfull, Sir *William Alexander*, Knight, Secretarie, and one of his *Maieſties moſt honorable priuy Counſell in* Scotland.

MEn to make themſelues as it were eternall, they write their names on their houſes; Abſolon reared a pilder, is not this (ſaid one) Niniuie which I builded for my glory, & Ninus to immortaliſe his father Belus, made for him an Idoll, in whoſe dominions while Terrah Abrahams father did dwell, he became with the reſt an Idolater, theſe would

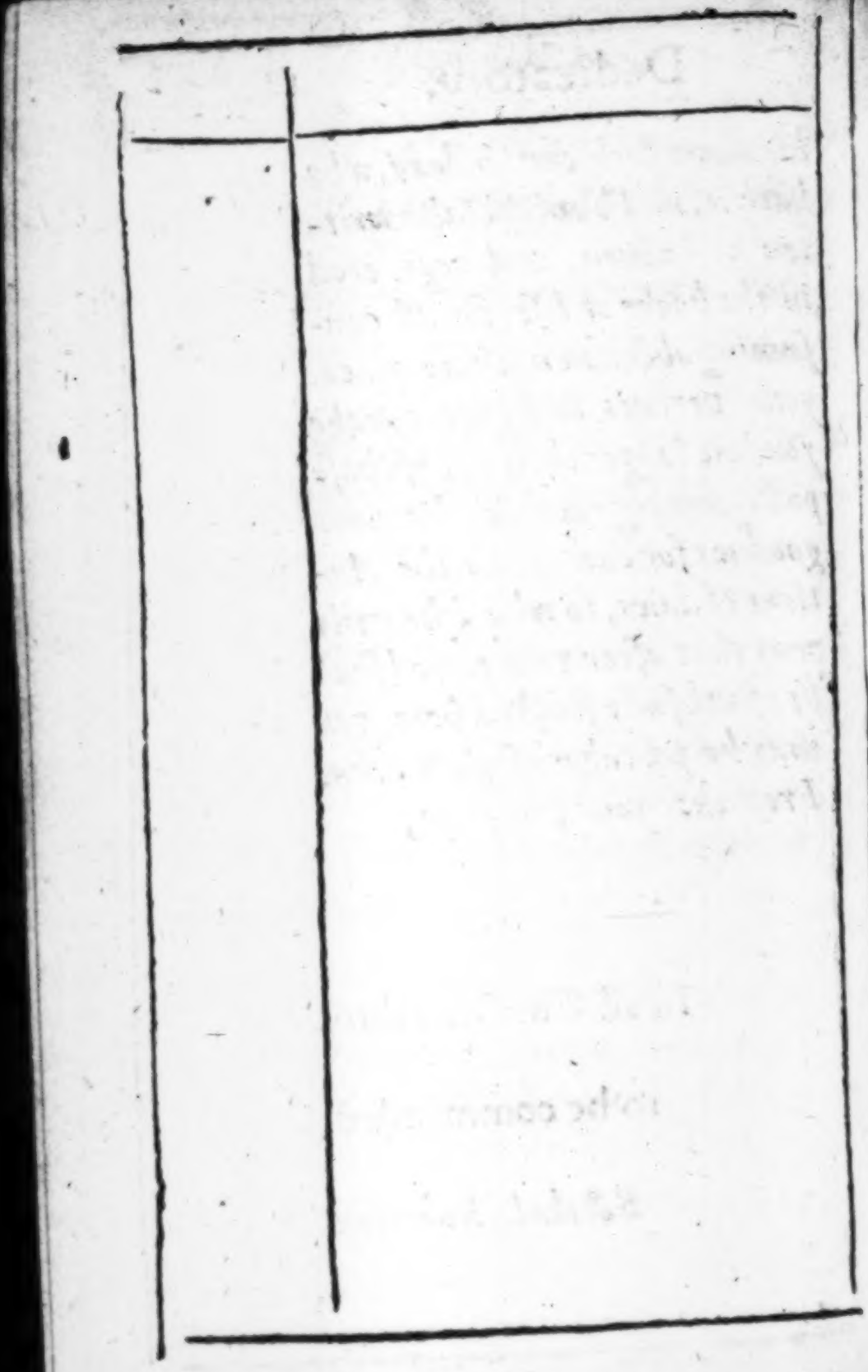
would haue their fame & time ending together, but they haue ſhot ſhort, of the ſeauen wonders of the world, nothing but naked names remaine: all theſe are mutilate inuentions, to the Iew *departed, his brother or neareſt kinſman muſt raiſe ſeed to continue his name in* Iſraell, *but children beeing the Lords gift, could not bee had when & as they would: books, with time that eates all, doth often ſmoother, may ſucceſſiuely by concatenation of ages in the Preſſe as a new* Phœnix *reuiue, but all theſe to perpetuity are ſet apart as faulty. For as they all, monuments, children and bookes, are of this below, ſo ſhall with the ſame although neuer ſo olde bee diſſolued, the godly man only and his*

his name doth euer indure, who hath it, and himselfe also written in heauen, and registered in the booke of life, for all-consuming oblivion hath no place, your vertues and graces make you liue longer then any of these post-running records: but your goodnes for euer, with the Antient of daies, to whō I heartily pray that after your period shall bee faithfully finished here, you may be partaker of glory: thus I rest euer your Worships,

In all Christian duty

to be commanded,

Barthol. Robinson.



A Meditation of the infinite Mercy, *and Iuſtice of God*, againſt declining either to the left or right hand, *in preſumption, or deſpaire that we may lead an euen courſe in Chriſtianity.*

IT is certaine, *Caines* his offence in his ſpeech in extenuating the Lords mercy, was greater then that treſpaſſe done by his hand, in ſhedding his brothers innocent blood, for he might haue obtained pardon for the ſame if hee had beene capable of it, for although Gen.4.13

mans heart be deceitfull aboue all things, and that all the immaginations of his thoughts be euill continually, and desperately wicked, so that none can knowe it, so deepe it is: yet infinitly more deepe, yea insearchable are the riches of the mercies of Christ, for what proportion is there betwixt a sparke of fire, and the great vast gulfe of the Ocean to quench it, hee will turne againe saith the Prophet, hee will haue compassion vpon thee, hee will subdue thy iniquity, & cast all thy sins into the depth of the Sea, for he retaineth not his anger for euer, because he belighteth in mercy, yea there is no Sea so large

Ier.17.9

Eph.3.8

Mic.7.18

large but the Lord hath ſet a bound that it may not paſſe ouer, but as the heauen is high aboue the earth, ſo great is his mercy towards them that feare him, as farre as the Eaſt is from the Weſt, ſo farre hath hee remooued our tranſgreſſions from vs: this then ſo ample a depth of his mercy, eaſily doth ſwallow vp the ſhallow profundity of ſin, how deep ſoeuer it be; for with the Lord is mercy, and with him is great redemption, beholde, hee doth not abhorre the confeſſing theefe, the weeping ſinner, the hũble *Cananite*, the lately taken adultreſſe, the wrongfull cuſtomer, the contrite Publican, neither yet his

Pſ.104.9

Pſa.103.11

Pſa.103.7

disciple that denyed him, nor that bloody persecutor of the disciples, yea not thē that crucified him but prayed for them: how great
Psa.31.19 then is thy goodnes O Lord which thou hast laide vppe for them that feare thee?
Psa.33.5 and done to them that trust in thee, euen before the sonnes of men; for the earth
Psa.34.8 is full of the goodnes of the Lord, taste then & see how gracious the Lord is, his
Psa.63.3 louing kindnesse is better then life, his mercy is aboue all his works, as oyle swimmeth aboue water: wherefore the Lord takes this
1.Co.1.3 stile in commendation specially to himselfe, that hee will bee called the Father of mercy and God of consolation,

tion, for it doth lye as it were in his boſome, and is vnto him as his daughter, enen the bowels of compaſſion, hee accounteth his riches not to conſiſt in kingdomes, heauens, or Angels, all which, although he poſſeſſe, yet he can create better if it were his pleaſure; but hee is rich in mercy, for there is nothing better, nothing greater, for his mercy is not onely aboue all his workes, but alſo it reioyceth againſt iudgement, and glorioufly triumpheth ouer it: The mercy ſeate which was a type of Chriſt, in whom God is well pleaſed, was without the Arke but the teſtimony of the Tables of the lawe were

2.Sa.12.3

Eph.2.4

Iam.2.13

within, the same mercie compassing and shutting vp iustice within it: Indeede
Exo.25.17 the *Cherubins* with a fiery sword debarred *Adam* from accesse to the garden again, but in this mercy-seate the *Cherubins* stretch out their wings on high, and couers the mercy-seate with their wings, so Christ stretcheth out his hands all the day long vnto vs, gathering vs
Ro.10.21 as the henne doth her chickens, yea and the lawe it
Mat.23.37 selfe which is a proclamation of Gods iustice, in the second cõmandement doth visite iniquity, vnto the third and fourth generation, but extendeth mercy
Exod.20. vnto the thousand of them that loue him, hercin therefore

fore doth mercy glory, and as is were boaſt it ſelfe, for where mercy is mentioned, there is no ſpeech made of iuſtice, but when iudgement is denounced, there is euery place left for mercy. which is promiſed to the penitent, ſo the Lord is gracious and full of compaſſino, what can hee deny vs that hath giuen his owne Sonne for vs, and hee that hath giuen his life for vs, cannot refuſe to giue vs his mercy, ſo maieſt thou ſay, vnto thee O my ſtrength will I ſing, for God is my defence, and the God of my mercies, for thou Lord haſt not failed them that ſeeke thee, for as thy Maiefty is, ſo is thy mercy, yea and to

Pſa.69.17

Pſa.9.10

Eccl.2.18 Can.4.9 Can.6.4

the ſinfull hee doth ſay, thou haſt rauiſhed my heart my ſiſter my ſpouſe, thou haſt rauiſhed my heart, turne away thine eyes from me for thou haſt ouercome mee; yes truely, that true and liuing *Sampſon* for the loue hee did beare to thee was crucified of the Iewes, as that other *Sampſon* was put to death by the *Philiſtims*.

And what can more liuely portrait out his mercy, then when hee ſaith, I am preſſed vnder, as a cart is preſſed that is ful of ſheaues, yea Lord great is thy pitty in delaying and prolonging thy wrath, thy mercie and moderation in inflicting it, great is thy goodneſſe

neſſe in remouing thy anger and iudgements procured thereby.

Dauid after he had ſlept as long as women vſually goe with child, or there about, when hee had trauailed with iniquity, and had conceiued miſchiefe, and brought forth falſhood, for when luſt was conceiued, it brought forth ſinne, and ſin when it was finiſhed broght forth death: yet the Lord (ſuch is euer his clemency) deſired him to make choice of puniſhment, although *Dauid* had prouoked him to wrath, againſt the lawe of armes, wherein the weapons ſhold be in the election of him that is offended, and not in his that prouokes

2.Mac.7.

2 Sa.24.8

Iam.1.15

uokes; O that wee were
Deu.32.29 wiſe and vnderſtoode this,
that we would conſider our
later end, and ſo, albeit we
gricue his ſpirit often and
diuerſe times, yet ſo mani-
Eph.4.30 fold are his tender mercies,
that as about the time of
forty yeares God ſuffered
Act.13.18 the *Iſraelites* manners in the
wilderneſſe, ſo hath hee e-
uen to this day ſparred vs,
what could he haue done a-
ny more to his vineyard
that he hath not done to it:
Eſa.5.4 let vs now at the laſt ſearch
and try our waies, and turne
againe to the Lord, let vs
lift vp our hearts with our
hands vnto our God in the
Lam.3.41 heauens, whom wee haue
preſſed with our ſinnes as
Zach.5.7 with a talent of leade, for
hee

hee is not ſlacke concerning his promiſe, (as ſome men count ſlackneſſe) but is patient toward vs, and would haue no man to periſh, but would all men to come to repentance. 2.Pet.3.9

The wicked ſtill ſay, becauſe hee delayes his comming, either by continuation of preſent puniſhment, or prorogation of their life, where is the promiſe of his comming, for ſince the Fathers died, all things continue alike from the beginning of the creation, and doth God know it, ſay they, Is there knowledge in the moſt high? can hee iudge through the darke clouds? the cloudes hide him that hee cannot ſee, and he walketh 2.Pet.3.4 Pſal.73.11 Iob.22.13

keth in the circle of heauen, and ſo doe they think in their heart, God hath forgotten, hee hideth away his face, and will neuer ſee: the viſion that is ſeene is for many dayes to come, and doth prophecy of the times that are farre off: but woe vnto them that drawe iniquity with cords of vanity, and ſin as with cart-ropes, which ſay, let them make ſpeed, let them haſten his worke, that wee may ſee, and let the counſell of the holy one drawe neare, and come that wee may knowe it. And when the ſeruant doth ſay in his heart, my maſter doth deferre his comming, and ſhall begin to ſmite the ſeruants, and maiden,

Pſa.10.11

Ier.13.27

Eſ.5.18.19

maidens, and to eate and drinke, and be drunken, the maſter of that ſeruant will come in a day when hee thinketh not, and at an houre that hee is not aware of, and will cut him off, & giue him his portion with vnbeleeuers. Luk.12.45

Therfore beloued ſinne not becauſe grace hath abounded, for the grace of God which bringeth ſaluation vnto all men hath appeared, teaching vs that we ſhould deny vngodlineſſe and wordly luſts, and that wee ſhould liue ſoberly & righteouſly, and godly in this preſent world: deſpiſe not therefore the riches of his bountifulneſſe, and patience, and long ſufferance, Tit.2.11

know-

knowing that the bountifulnes of God leadeth thee to repentance, leaſt thou after thy hardneſſe, and heart that cannot repent, heape vppe to thy ſelfe wrath againſt the day of wrath: and truely his long ſuffering is ſaluation, and repentance the way to bring vs thereto, that we may finde mercy with the Lord at that day: thus the heart of the penitent is like waxe, it is molten in the middeſt of their bowels, but the wickeds is as ſtrong as a ſtone, and as hard as the nether mil-ſtone: thus they ſowe pillowes vnder their armeholes, and make vailes vpon the head of euery one that ſtandeth vp to winne ſoules,

Rom. 24.5

2 Pet.3.15

Pſa.22.14

Eze.13.18

ſoules, lying in ſinne, and preſumptuouſly repoſing vpon vaine perſwaſion of the mercy of God, which they euer abuſe, truely his mercie is that greene-bed wherin his true members doe lie, howſoeuer the wicked make his mercy cloakes of ſhame, for as the Apoſtle ſaith, they haue theis liberty for a cloake of malitiouſneſſe, ſaying as the Iewes did, this is the temple of the Lorde, rruſting in lying wordes that cannot profit, but bee thou not deceiued, God is not mocked; let no man deceiue thee with vain wordes, for, for theſe things the wrath of God comes vpon the children of miſbeliefe, who reſt in their owne

Cant.1.16

2.Cor.4.2

Ier.7.4

Gal.6.7

Eph.5.6

owne peace and ſecurity, when as hee that walketh vprightly, walketh onely boldly and in the feare of the Lord, is an aſſured ſtrength: wherefore well
Eccl.5.4.5 doth the wiſe-man aduiſe vs, ſay not Gods mercy is
6 great, hee will bee pacified for the multitude of my ſins, for mercy and wrath come
7 from him, and his indignation reſteth vpon ſinners, make no tarrying to turne to the Lord, and put not off from day to day, for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance: and againe ſay not, I haue ſinned and what harme hath hap-

happened vnto mee? for the Lord is long-ſuffering, he will in nowiſe let thee go: and concerning propitiation be not without feare to adde ſinne to ſinne.

Is not the mercy of God great? and nothing can be greater, & larger, as is ſaid, the Archangels and Angels in heauen, Prophets, Apoſtles, Martyrs, and Confeſſors on earth, and all things that liue, or yet are created, commend the ſame, & in one Pſalme, euery verſe (euen twenty ſixe times) endeth with this, for his mercy endureth for euer. Eſa. 6 Pſa. 136

O but beware hereof, this is Satans olde ſubtilty, whereby hee maketh man bolde on ſinne, as hee did *Euah*,

Euab, you ſhall not die at all ſaid hee, hee couereth and hideth the Lords iuſtice from mens eyes, and remoueth the euill day a far off; thus hee lieth in waite ſecretly, euen as a Lyon in his den, he lieth in wait to ſpoyle the poore, when he draweth him into his net, therefore heape of poore do fall by his might, but hee greatly enlargeth the Lords bountifulnes, and patience; for as it is true the Lord is mercifull, ſo is this true that hee viſiteth the iniquity of the fathers to the third and fourth generation, & therefore thou muſt conſider that which *Dauid* did ſing, I wil ſing mercy and iudgement ſaith hee, vnto thee O Lord will

Pſa.109

Pſa.109.1

will I ſing. And herein is God and his miniſters, diſtinguiſhed from Satan and his; for God euer conioyneth mercy and iuſtice together, but Satan harpes continually on one of them onely, as hee ſaith, peace, peace, when there is no peace, thus theſe monſters draw out their breaſt, and giue ſucke to their young ones, thus the wicked is made to boaſt of his owne hearts deſire, hee bleſſeth himſelfe and contemneth the Lord; the deceiuing teachers wordes, are ſofter then butter, yet is there warre in the heart of him they are ſpoken to, their wordes I ſay are more gentle then oyle, yet are they ſwords,

Ier.6.14

Lam.4.3

Pſa.10.3

Pſa.55.21

ſwords, but if thou wilt bee cured, beloued, there muſt be put into thy ſores both wine and oyle, that thou maieſt ſuffer the wholeſome and ſound doctrine, and not reſemble thoſe, whoſe itching eares turne away from hearing the truth, on whom
2. Tim. 4.3 while they dream on peace and ſafety, then ſudden deſtruction commeth as ſor-
1. Theſ. 5.3 row vpon a woman with childe, and they ſhall not eſcape any wiſe.

Whenas a childe hath a bird tyed by the foot, toſſeth it to and fro vntill hee kill it; ſo theſe falſe teachers, & men ſeducing themſelues, while they abuſe the Lords tender mercies, as if they were bound to all their

their youthfull ſinnes, and antient follies, wantonly & inſolently bragging of thē, and grieuing the holy ſpirit of *Iſrael*: they turne his mercies (I ſay) thus diſdained by them, vnto the bitterneſſe of his wrath, fooles and children they may bee called concerning vnderſtanding, albeit they bee of a ripe age. 1. Co. 14

And like as an olde man beeing to paſſe ouer a narrow and ſmall bridge, putteth on his ſpectacles, in which the bridge appeareth a great deale bigger then of it ſelfe it is, where hee falleth to the hazard of his life in the ditch, ſo they that wander from this mortality to immortality by the mercies

cies of God, not rightly e-
ſteeming the ſame, but
walkes in the broade way
that leadeth to deſtruction,
they may I ſay, cry out,
great is his mercy, which
yet is not ſo great that it
will fauour them which de-
lay from time to time to
turn to the Sauiour of man-
kinde, which haue made a
couenant with death, and
with hell are at agreement,
though a ſcourge run ouer,
Eſa.28.15 and paſſe thorough, it ſhall
not come ſay they, at vs,
for we haue made falſhood
our refuge, and vnder vani-
ty are wee hid, but what
followeth hereon?-hey fal-
ling from the bridge of
their vaine hope, and Satan
that deceiued them, ſhall be
caſt

caſt into a lake of fire and brimſtone, then ſhall they with great griefe ſay to the mountaines and rockes, fall vpon vs, and hide vs from the preſence of him that ſitteth vpon the throne, and from the wrath of the lamb, for the great day of his wrath is come, and who can ſtand? yes truely, they will wiſh any thing fall rather vpon them, then that they ſhould fall into that lake. Reu.2.10 Reu 6.16

O but can a Lambe wax angry, yea the more patient and ſlow the Lord is to puniſh ſinne, the more irefull he is when in ſpite hee is prouoked to his face, which the very Saincts of God haue wiſely fore-ſeen; Eſa.65.3

O

Pſa.6.9 O Lord rebuke mee not in thine anger, ſaith hee, neither chaſtiſe mee in thy wrath: and the Prophet,
Ier.10.14 Lord correct mee but with iudgement not in thy anger, leaſt thou bring me to nothing, and no maruell, for euen the Angels in that
Ezek.1.10 viſion had the face of a man and of a lion, euen as they were taught of the Lord: hee had the face of a lambe to take away the ſinnes of the world, yea and the face of a lion to puniſh the ſins of the world, for this is the day of grace and acceptable time, wherein mercy is offered to the penitent, which being neglected and contemned, in his day, the day I ſay of the Lord, hee will

will vtter cruelty, where-
fore the Prophet ſaith, woe Am.5.18
be vnto them that deſire the
day of the Lord, what haue
you to doe with the day of
the Lord? it is darkneſſe,
and not light: but the god-
ly contrarily deſire the time
to bee at hand, and there-
fore doe earneſtly craue the
appearance of the Lord Ie- Ren.22.10
ſus, ſaying, euen ſo come
Lord Ieſus, come and tarry
not: which the wicked doe
tauntingly and ſcornefully
vtter, but as *Sampſon* was Iudg.16.30
reuenged on the *Philiſtims*
who ieſted at him, ſo be-
holde here is a ſtronger one
then *Sampſon*, for now by
mercy hee is a man, that is
ſometime to be a lyon, and
the man is that lambe that

taketh away the ſinnes of the repentant: but then the lyon ſhall be to the wilfull and ſtubborne ſinner, a boare to teare them in peeces.

And thus God ſuffereth with long patience, the veſſels of wrath prepared to deſtruction, and to declare the riches of his glory vpon the veſſels of mercy, which hee had prepared vnto mercy: Caſt not away therfore beloued, thy confidence which hath great recompence of rewarde, for thou haſt need of patience, that after thou haſt done the will of God, thou maieſt receiue the crowne, and be not one of them which with-drawe themſelues to perdition, but be

Rom.11

Heb.10.35

be of faith to the ſaluation of thy ſoule, if thou caſt thy ſelfe downe humbly at his feet, water thy couch in thy earneſt repentance with teares, if thou ſhalt with all thy ſoule aske mercy and forgiueneſſe, God cannot deny himſelfe, hee is faithfull, and will forgiue, euen for his owne Sonnes blood, as of a lambe without ſpot and blemiſh, & let all them which are redeemed, thus refuſe all things in regarde thereof, and caſt downe their crownes before his feete, confeſſing them to haue beene, and now are moſt vnprofitable ſeruants, and hee will put away their tranſgreſſions as a clowde and like a miſt: O turne vs

1. Pet. 1. 19

Reu. 4. 10

Esa. 44,20 vnto thee O Lord, for thou art our Sauiour, waken vs that we may ſtrengthen the things which remaine that are ready to die, before our wickednes be full, and time of recouery paſt, ſo ſhalt thou redeeme our life from the graue, and crowne vs with mercy and compaſsi-ons, and thereafter beſtow on vs the crowne of righte-ouſneſſe layed vp for vs, which the Lord the righte-ous iudge ſhall giue vs at that day, & not to vs only, but vnto all them alſo that loue his appearance; wee ſhall euen receiue I ſay that incorruptible crowne of glory at the appearance of of our chiefe ſhepheard, not for the works of righteouſ-neſſe

Reuel. 3,2

Gen. 15.16

Pſa. 103.4

2. Tim. 4.8

1. Pet. 5.4

Tit. 3.5

Rom. 11.6

neſſe which wee haue done (for our beſt are but gliſtering ſins) but for his owne bountifulneſſe, and loue of his meer mercy, fauour, and grace, to vs which walke in the ſpirit, and do not fulfill the luſts of the fleſh: for he that ſoweth in the fleſh, ſhall of the fleſh reape corruption, but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting: let vs then bee renewed in the ſpirit of our minde, and put on the new man, which after God is created in righteouſnes and holineſſe, haue the worlde crucified to vs, and vs to the world, yea & that we may liue vnto God, bee crucified with Chriſt, and may in all ſoundneſſe

Gal.5.16

Gal.6,8

Eph.4.23

Gal.6.14

Gal.2,20

of minde say, I liue yet, not I now but Christ liueth in me, and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued mee, and giuen himselfe for mee: O that once (to conclude) wee might thinke all things but losse for the excellent knowledge sake of Christ Iesus our Lord, and iudge
Phil.3.8 them but dung, that wee may winne Christ, setting alwaies our affections on things that are aboue, and not on things which are on the earth, that beeing dead to sinne, our life may bee
Col.3.2.3 hidde with God in Christ, that when hee that is our life shall appeare, we may also appeare with him in glory,

glory, to whom with the Father, and the holy Ghoſt, we render all glory, praiſe, maieſty, and dominion, both now and euer-more, *Amen.*

A Heauenly & Christian caueat, whensoeuer, or wheresoeuer the Diuell by suggestions, the *flesh by the corruption thereof, or the world by wicked example, would allure or entice thee to sinne, then seriously bethinke thee, and guard thee with these few Articles.*

1 WEigh diligently the eternity both of life which is a reward of well-doing, as also of death & paine, for yeelding to the contrary, which both are such as the eye hath not seen, the eare hath not heard, neither yet can enter into the heart of man,

and ſhall rather by ſenſe be felt. then by iudgement bee vnderſtood.

2 Remember the nobility, worth, and dignity, of the nature of man, how gracious it is in the ſight of God, while it ſtandeth in grace; how abiect & vile it is ſubiect vnder ſinne.

3 Conſider the value of the reſt, tranquillity, and peace of a good mind, both with God, thy ſelfe, and thy neighbour, for while thou ſinneſt God is againſt thee, to puniſh thee; in doing well Satan is againſt thee, to aſſault thee.

4 Make euery day a recitall of the Lords bleſsings vpon thee, in thy predeſtination and election, before thou

thou waſt created, his gifts before thou cameſt to knowledge, and his preſeruation of thee vntill now, from deſerued plagues of of peſtilence, ſworde, famine, fire, and water, in place whereof, hee prolongeth thy life, giueth thee food, rayment, and health of body, giueth his preſence in his word and Sacraments for thy ſoule, his ſpirit to thy effectuall calling to grace, benefites publicke and priuate, generall and particular, which are ſo infinitely and vndeſeruedly poured on thee, while thou refuſeſt thy loyalty to thy ſoueraigne, reuolts, & confederates with his greateſt enemies.

5 Medi-

5 Meditate the paines of Chriſt in his whole life, what hee was before his incarnation, and what he became after, looke vnto his croſſe, paſsion, and bitter death, and for whom he did vndergoe the ſame, and how wee rewarde him with deſpighfull vnthankefulneſſe, diſtruſting his goodnes altogether, or elſe too much preſumptuouſly re-lying thereon, in continuation of our ſinnes, and poſtponing of repentance.

6 Conſider, that without hearty and zealous remorſe, neuer any ſhall attaine to life euerlaſting, & that it is not a gift may bee had at all times, yea it is often refuſed, becauſe the pre-

pretious time of visitation was neglected, than it is seldome true & liuely when it is to late, that very often impenitency is tyed to sin, with the wages thereof.

7. That death is a faithfull doore-keeper, which will not suffer thee to haue more with thee out of this world of the goods thereof, but so much as thou bringest in with thee, which is nakednesse, crying, and griefe: the goods of faith, hope, repentance, and charity, shall onely accompanie and follow the conscience after death, which shall neuer be seuered from the soule, either in well or euill doing, but supplies in wickednesse all the offices of a Court,

Court, cites, arrests, presents, iudgeth, beareth witnesse, condemneth or iustifieth, executeth & tormenteth eternally, for it is that worme that dyeth not.

8 Death as our shadow attendeth vs in euery place, which as it is most certaine, so the day and houre is most vncertaine to vs, for who knoweth the time, houre, or place thereof.

9 Looke that the longest liuer hath beene gathered to his fathers, and hath gone the way of all flesh, our life being but a sleepe, or shadowe of longer or shorter continuance.

10 Pause vpon the inestemable good we lose by sinning, hardly recouerable:

ble: the infinite and vnſpeakeable euill wee incurre thereby, how ſhort pleaſure is requited with vnmeaſurable torment.

11 Remember the companions which euer attend vpon ſinne, Gods high diſpleaſure, the loſſe of the right which we haue to his creatures, the grieuing of his ſpirit, & the baniſhing of his good Angells from vs, confuſion, ſtorme and torture of minde, a fearfull expectation of Gods inſupportable wrath, the ſparkes whereof doe beginne but to be kindled here, beſide the loathſomeneſſe, weariſomeneſſe, and anxiety wee haue in the ſweeteſt fits of ſinne.

12 Conſider the Patriarkes,

erkes, Prophets, Apoſtles, Martyres, and all the godly, how wiſely they haue daunted and bridled their vitious willes and affections, and couragiouſly ouer-throwne the ſtrong holde of ſinne within them, for the crown of glory that was ſet before them, died in Gods fauour, and liued all their time in his feare, left teſtimony and cõmendation behind them, to the end of the world, of their ſtrong and inuincible faith, but the memory of the wicked doth rot, and his poſterity is plagued.

FINIS.